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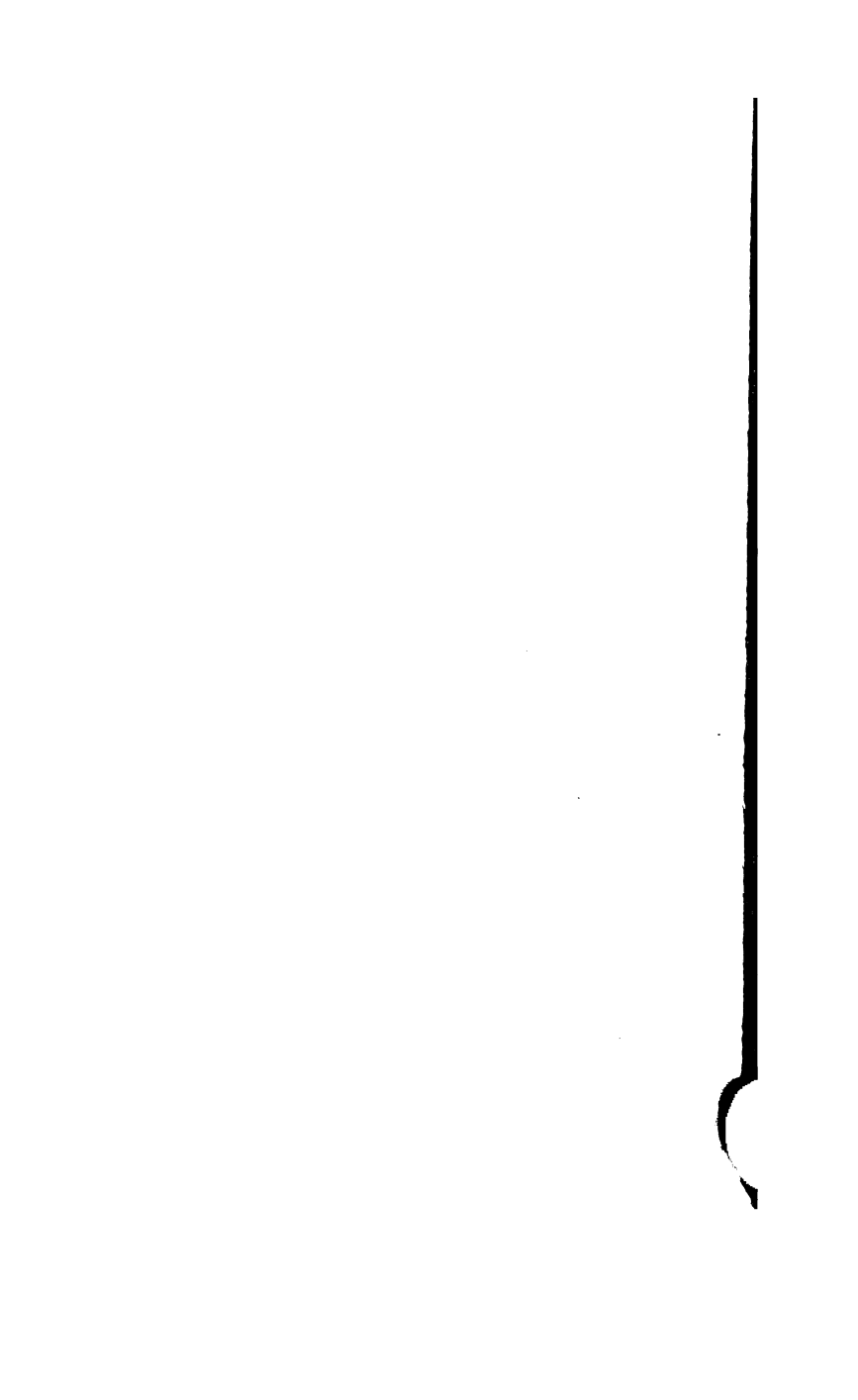

THE

TRUTH AND EXCELLENCE

OF THE

Chriſtian Religion Exhibited.

IN TWO PARTS.

PART I.

CONTAINING

SKETCHES OF THE LIVES OF EMINENT LAYMEN, WHO HAVE WRITTEN IN DEFENCE OF THE CHRISTIAN RELIGION.

PART II.

CONTAINING

EXTRACTS FROM THEIR WRITINGS.

BY *HANNAH ADAMS.*

There never was found in any age of the world, either philoſophy, or ſect, or religion, or law, or diſcipline, which did ſo highly exalt the public good, as the chriſtian faith.—LORD BACON.

BOSTON:

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DISTRICT OF MASSACHUSETTS, *to wit:*

BE it remembered, that on the third day of July 1804, in the twenty eighth year of the Independence of the United States of America, Hannah Adams, of the said district, hath deposited in this office the title of a book, the right whereof she claims as author, in words following, to wit: The Truth and Excellence of the Christian Religion Exhibited. In two parts. Part I. Containing sketches of the lives of eminent laymen, who have written in defence of the christian religion. Part II. Containing extracts from their writings. By Hannah Adams.—"There never was found in any age of the world, either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the public good as the christian religion." LORD BACON.——In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the times therein mentioned;" and also to an Act, entitled, "An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching, historical, and other prints."

NATHAN GOODALE, Clerk of the District of Massachusetts.

Attest, N. Goodale, Clerk.

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Chriſtian Religion Exhibited.

PART I.

CONTAINING

SKETCHES OF THE LIVES OF EMINENT LAYMEN, WHO HAVE WRITTEN IN DEFENCE OF THE CHRISTIAN RELIGION.

WO RM 20JUN 34

PREFACE TO PART I.

IN the following pages the reader is preſented with the outlines of the lives of thoſe eminent laymen, who have diſtinguiſhed themſelves by their zealous exertions in defence of the chriſtian religion. The account commences ſoon after the important era of the reformation, when there was a general freedom of religious inquiry; and many of the great men, who are the ſubjects of theſe biographical ſketches, lived at a time when the deiſts exerted all the force of ſophiſtry and deluſive reaſoning, to overturn the ſacred edifice of revealed religion. The narrow limits of this work will not admit of giving a particular narration of the various incidents of their lives, or a diſcriminating characteriſtic of their peculiar virtues and defects. The principal object is to exhibit one prominent trait, by which they were diſtinguiſhed, namely, their full covic-tion of the truth of chriſtianity; notwithſtanding they might differ widely from each other in their view of particular doctrines,

they were all fully agreed in this important point.

Though theſe ſketches are principally deſigned to bring into view thoſe eminent laymen, who have written in defence of the chriſtian religion, a number of others are inſerted, who have been celebrated for their attachment to the cauſe of chriſtianity, their ſuperiour abilities, or uncommon benevolence. A larger number of others might doubtleſs be found equally deſerving a place in this ſelection; but the brevity of the work, and the difficulty of procuring ſuitable materials, muſt form an apology for this omiſſion.

In order to prevent any miſrepreſentation of the deſign of this compilation, it may be proper to inform the reader, that theſe great names, and the teſtimonies they have given of their firm belief of the truth of chriſtianity, are not adduced to juſtify a reliance upon human authority, to eſtabliſh the divinity of the chriſtian ſyſtem, but the evidences of revealed religion are ſtill ſubmitted to, and boldly challenge, the ſtricteſt ſcrutiny, by the known and eſtabliſhed rules of right reaſon.

"Unbelievers," ſays a celebrated writer, "attempt to make proſelytes to infidelity, by

preſſing upon the minds of the unlearned in ſcripture knowledge, the authorities of Voltaire, Bolingbroke, Hume, and other deiſtical writers. It is proper that young perſons ſhould be furniſhed with a ready anſwer to the arguments in favour of infidelity, from the high literary character of thoſe who profeſs it." For, beſides the ſtrong evidence for the chriſtian religion, there is probably a balance in its favour, from the number of great men who have been convinced of its truth, after a ſerious examination of the ſubject.

Whilſt genius and learning have often been perverted, to ſerve the cauſe of vice and infidelity, it muſt afford exalted pleaſure to every ſerious believer in the chriſtian religion, to ſee men of the greateſt natural and acquired abilities, devoting their ſuperiour talents to the defence of the ſacred truths revealed in the ſcriptures. They may well adopt the following beautiful lines of Cowper on this occaſion.

" Philoſophy baptiz'd
In the pure fountain of eternal love,
Has eyes indeed; and viewing all ſhe ſees,
As meant to indicate a God to man,

Gives him the praiſe and forfeits not her own.
Learning hath borne ſuch fruit in other days
On all her branches; piety has found
Friends in the friends of ſcience; and true pray'r
Has follow'd from lips wet with Caſtalian dews.
Such was thy wiſdom, Newton, childlike ſage!
Sagacious reader of the works of God,
And in his word ſagacious. Such too thine,
Milton, whoſe genius had angelic wings,
And fed on manna! And ſuch thine in whom
Our Britiſh theme is gloried with juſt cauſe,
Immortal Hale! for deep diſcernment prais'd,
And found integrity, not more than fam'd
For ſanctity of manners undefil'd."

Cowper's TASK.

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THE

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PART I.

PHILIP DE MORNAY.

PHILIP DE MORNAY, lord of Pleſſis Marly, an illuſtrious French proteſtant, was born November 5, 1549. He was deſcended from an ancient and noble family, which had produced many great and eminent men. His father was ſtrongly attached to the Roman catholic religion; but his mother was ſecretly an hugunot, and endeavoured to inſpire her ſon inſenſibly with her own opinions. His father died when he was young, and his mother, making open profeſſion of the proteſtant religion, ſet up a lecture in her houſe; which, together with diligently peruſing the New Teſtament, completely confirmed Philip in her own religious ſentiments.

His literary education was, in the mean time, conducted with the utmoſt care; he had tutors provided for him in all languages and ſciences; and the progreſs he made was equal to what might have been expected from his uncommon abilities and application.

His zeal for the proteſtant religion expoſed him to many dangers: both he and his mother very narrowly eſcaped the maſſacre at Paris.

In 1567, Du Pleſſis was obliged to retire from Paris, where he was purſuing his ſtudies, on account of the revival of the civil war. He ſoon after took up arms, and ſerved nearly two campaigns; but having the misfortune to break one of his arms, he, for ſome time, quitted the army, and ſet out to viſit foreign countries. In the courſe of his travels, he ſtudied the civil law at Heidelberg in Germany, and Padua in Italy. Though he was young, when he left his native country, he was aſſiduouſly engaged in acquiring uſeful knowledge. For this purpoſe, he examined every thing that was curious in moſt places; and, that nothing might eſcape him, attentively peruſed the hiſtory of every town and province, through which he travelled. Nor was he attentive to their antiquities alone, but remarked whatever was worth notice in the manners, cuſtoms, and conſtitutions of each.

In 1575, he married; and publiſhed the ſame year a treatiſe "Concerning Life and Death;" for though he was often employed in civil affairs, and oftener ſolicited to engage in them, yet he was ever ſtrongly attached to ſtudy and retirement.

In 1576, Du Pleſſis was wounded and made a priſoner; but ſoon obtaining his liberty, he went to the court of the king of Navarre, afterwards Henry IV. of France, who received him very graciouſly; ſent him his ambaſſadour to Queen Elizabeth; made him one of his council; and upon all occaſions paid the greateſt deference to his judgment. He, on his part, rendered the king important

ſervices; and in 1590, was made his counſellor of ſtate, having been previouſly inveſted with the government of Saumur. After the king abjured the proteſtant religion, he reproached his apoſtacy, withdrew himſelf gradually from court, and devoted his time to literary purſuits.

In 1578, he publiſhed a treatiſe "Concerning the Church," in which he explained the motives, which induced him to renounce the Roman catholic and embrace the proteſtant religion. In 1579, he began his celebrated book, upon "The Truth of the Chriſtian Religion;" but he was ſeized with an illneſs, which prevented his completing the work as ſoon as he intended. In 1596, he publiſhed a work, entitled, "The Juſt Procedure of thoſe of the Reformed Religion;" in which he vindicates the proteſtants from being criminal in regard to the prevailing diſſentions; and imputes the blame to thoſe who denied them that liberty, which they had merited by their eminent ſervices. In 1595, he publiſhed his treatiſe upon "The Euchariſt;" which occaſioned the conference at Fontainbleau, in 1600, between Du Perron, then biſhop Evreux, afterwards cardinal, and Du Pleſſis; and raiſed his reputation and credit among the proteſtants to ſo prodigious an height, that he was called by many, "The Proteſtant Pope." In 1607, he publiſhed a work, entitled, "The Myſtery of Iniquity, or the Hiſtory of the Papacy," which was written, as moſt of his other works were, firſt in French, and then tranſlated into Latin. In this performance he ſhews by what gradual progreſſions the popes have riſen to that eccleſiaſtical tyranny, which was foretold by the apoſtles, and what oppoſition from time to time, all nations have given them. About this

time alſo, he publiſhed, "An Exhortation to the Jews Concerning the Meſſiah."

The capital work, however, by which Du Pleſſis diſtinguiſhed himſelf, is his "Defence of the Truth of the Chriſtian Religion," in which he employs the weapons of reaſon and learning with great force and ſkill againſt atheiſts, epicureans, heathens, Jews, mahometans, and other infidels, as he tells us in the title. The book was dedicated to Henry IV. and tranſlated by himſelf into Latin. "As a Frenchman, ſays he in his preface, I have endeavoured to ſerve my own country firſt; and as a chriſtian, the univerſal church of Chriſt next."

In 1621, when Lewis XIII. made war upon the proteſtants, he took the government of Saumur from Du Pleſſis, upon which he retired to his barony of La Foreſt in Poictou, and there ſpent the remainder of his life.

During his laſt illneſs, being reminded of his ſervices to the church, he replied, "Alas, what was there of mine in the work, ſay not it is I, but the grace of God which was in me." "I aſk for nothing," ſaid he, "but free mercy."

In the morning of the day on which he died, he repeated theſe words of the apoſtle with great emphaſis. "We know that if our earthly houſe of this tabernacle be diſſolved, we have a building with God, a houſe not made with hands." After which, being aſked, if he was not aſſured of ſharing in that eternal weight of glory ſpoken of by the apoſtle; he anſwered, "He was perfectly aſſured of it, and was ſo by the demonſtration of the Holy Spirit, more powerful, more clear and certain, than any demonſtration of Euclid."

Thus in the lively exercise of faith this great man expired, in 1623.

General Biographical Dictionary, Vol. XI.—Historic Defence of Experimental Religion, Vol. II.

SIR PHILIP SIDNEY.

PHILIP SIDNEY, a celebrated English gentleman, was born in the year 1554. When very young he was sent to Christ Church in Oxford, where he continued till he was seventeen, and then was sent to travel, in order to complete his education. He was at Paris in 1572, when the horrid massacre of the hugunots commenced, and narrowly escaped by taking refuge in the house of the English ambassadour.

Soon after his return to his native country, he was appointed ambassadour to Vienna, and obtained such a distinguished reputation in foreign countries, that he was named a candidate for the elective crown of Poland. But Queen Elizabeth refused to part with a subject, whom she considered one of the principal ornaments of her court.

In 1582, he was knighted by her majesty. In 1585, he designed an expedition with Sir Francis Drake into America, but was restrained by the queen, and made governour of Flushing, and general of the horse (Flushing being about that time delivered to her majesty as one of the cautionary towns.) In both these posts his conduct was eminently distinguished for valour and prudence.

The glory of Sir Philip Sidney, though splendid, was however but short lived. In 1586, in an engagement

with the Spaniards before Zutphen, he received a mortal wound. His magnanimity diſplayed itſelf on this trying occaſion. A ſoldier at the point of death chanced to lie near him, when ſtretched on the field of battle, nearly expiring and mangled with wounds, a bottle of water was brought to him to relieve his thirſt; "This man's neceſſity," ſaid he, reſigning to the dying ſoldier the water, "is ſtill greater than mine." After he had aſſiſted his fellow ſufferer, he was conveyed to Arnheim, where the principal ſurgeons of the camp attended him.

Sir Philip found all the attempts, which the ſurgeons were able to make for his recovery ineffectual; and exhibited the moſt heroic fortitude and reſignation. He ſurvived almoſt a month, which time he diligently employed in preparing for his approaching diſſolution. After requeſting the preſence of a number of excellent clergymen of different religious denominations, he made a ſtriking confeſſion of his unſhaken belief in, and ſincere love of, the chriſtian religion. Then calling for his will, and ſettling his temporal affairs, he took an affecting leave of his brother with theſe admoniſhing words, "My much loved and honoured brother, love my memory, and cheriſh my friends, whoſe faithfulneſs to me may recommend them to you; but above all govern your will and affections by the will and word of your Creator. In me behold the end of the world and all its vanities." He expired the 16th of October, 1586.

After his deceaſe, his body was conveyed to England, and magnificently depoſited in St. Paul's Cathedral. The king of Scotland celebrated his memory in a copy of Latin verſes; and the Engliſh univerſities poured forth

their eulogiums on the ſame mournful occaſion. Lord Brooke valued his friendſhip ſo highly, that he ſtyles himſelf on his tomb, "The Friend of Sir Philip Sidney." Genius, talents, elegant erudition, heroic valour, unblemiſhed morals, and a ſupreme regard for religion, combined to render him the boaſt and ornament of his times.

His "Arcadia" is the moſt celebrated of his works; it was printed firſt in 1615, and has been tranſlated into a variety of languages.

Cibber's Lives of the Poets, Vol. I.—Female Biography, Vol. IV.

FRANCIS BACON.

FRANCIS BACON was the ſon of Sir Nicholas Bacon, lord keeper of the great ſeal in the reign of Elizabeth, and was born in the year 1561. His mother was Anna, daughter of Sir Anthony Cooke, a lady illuſtrious for her claſſical attainments and domeſtic virtues.

He made ſuch rapid advances in claſſical learning, that he was judged qualified for the univerſity at twelve years of age; and entered at Trinity College, Cambridge, where he made ſuch incredible progreſs in his ſtudies, that before the age of ſixteen he had run through the whole circle of liberal arts, as then taught, and even at this early period, he began to perceive the futilities and imperfections in the reigning philoſophy, which for the ſervice of mankind he afterwards ſo effectually expoſe and exploded.

Leaving the univerſity with the higheſt applauſe, he was ſent on his travels, and before his return, he acquired a deep and almoſt intuitive knowledge of the manners and cuſtoms of other countries, and the characters and views of their princes and miniſters, which he exemplified in a paper on the general ſtate of Europe, publiſhed before he attained his nineteenth year.

During the reign of Elizabeth, the enmity of Sir Robert Cecil prevented him from being advanced at court; hence he proſecuted his philoſophical ſtudies with energy; and publiſhed a number of learned works.

In the reign of James I. his promotions were rapid. In 1614, he was appointed attorney general; and in 1616, was raiſed to the dignity of privy counſellor, and in 1617, he was appointed lord keeper of the ſeals.

Soon after Sir Francis Bacon had attained the ſummit of his wiſhes, he was hurled from his ſtation with the loſs of his honour and the impeachment of his honeſty. He was charged with bribery and corruption in quality of chief judge. His character is differently repreſented by various authors. However, the candid ſuppoſe that, he fell a martyr rather to his want of prudence, than want of integrity. The authors of the Biographia Britanica obſerve, that "the faults in his character prove no more, than that even the greateſt men have their weakneſſes, and that the corruptions of courts are capable of tainting the nobleſt minds." His principal fault appears to have been, too great indulgence to his ſervants, who made ſuch a corrupt uſe of it, that it ſtripped him of all the riches and honours, which were beſtowed upon him, as the juſt reward of his eminent ſervices, and diſtinguiſhed merit.

Lord Bacon retired, after a ſhort impriſonment, from the entanglement of an active life, to which he had been called, much againſt his genius, to the ſhade of a contemplative one, which he had always loved. Whilſt he was proſecuting ſome diſcoveries in experimental philoſophy near Aighgate, he was ſuddenly taken ill, and being carried to the earl of Arundel's houſe in the vicinity, after a week's illneſs, he breathed his laſt on the 9th of April, 1626.

Towards the latter part of his life he declared, "that the firſt principle of right reaſon is religion, and he ſeriouſly profeſſed, that after all his ſtudies and inquiries, he durſt not die with any other thoughts than thoſe of the chriſtian religion."

This author has remarked, in ſeveral parts of his works, "that a thorough inſight into philoſophy makes a good believer, and that a ſmattering in it naturally produces ſuch a race of deſpicable infidels, as the little profligate writers of the preſent age, whom, (I muſt confeſs) I have always accuſed co myſelf, not ſo much for their want of faith, as their want of learning."

"I had rather, ſays he, believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this univerſal frame is without a mind; and therefore God never wrought a miracle to convert an atheiſt, becauſe his ordinary works confute it; it is true a little philoſophy inclineth men to atheiſm, but depth in philoſophy bringeth their minds to religion; for whilſt the mind of man looketh on ſecond cauſes ſcattered, it muſt ſometimes reſt in them, but when it beholdeth the chain of them confederated and linked together, it muſt needs fly to Providence and Deity."

Mr. Addiſon, in one of the Tattlers, in which he vindicates the chriſtian religion, by ſhewing that the wiſeſt men in all ages, have profeſſed themſelves believers in it, ſpeaks of Bacon thus, "I ſhall in this paper only inſtance Sir Francis Bacon, a man, who, for the greatneſs of his genius and compaſs of knowledge, did honour to his age and country, I could almoſt ſay to human nature itſelf. He poſſeſſed at once all thoſe extraordinary talents, which were divided among the great authors of antiquity; he had the ſound diſtinct knowledge of Ariſtotle, with all the beautiful light graces and embelliſhments of Cicero: one does not know which to admire moſt in his writings; the ſtrength of reaſon, force of ſtyle, or brightneſs of imagination. I was infinitely pleaſed to find among the works of this extraordinary man, a prayer of his own compoſing; which, for elevation of thought and piety of expreſſion, ſeems rather the devotion of an angel than a man."

Biographia Britanica, Vol. I.—Tattler, Vol. IV. No. 267.

HUGO GROTIUS.

Hugo Grotius, an eminent civilian, was deſcended from a family of the greateſt diſtinction in the Low Countries. His father was burgomaſter of Delf, and curator of the univerſity of Leyden. He was born at Delf, April 10th, 1583. His early progreſs in literature was uncommonly rapid. Nature had beſtowed on him a profound genius, a ſolid judgment, and tenacious memory;

and theſe extraordinary endowments had all the advantages that education could give them. He was ſo happy, as to poſſeſs in his father, a pious, and an able governour, who formed his mind and his morals. Before he completed his twelfth year, he was ſent to Leyden under the celebrated Francis Junius. He continued three years at the univerſity, where the famous Joſeph Scaliger was ſo ſtruck with his prodigious capacity, that he condeſcended to direct his ſtudies; in 1597, he maintained public theſes in the mathematics, philoſophy, and law, with the higheſt applauſe.

In 1598, he accompanied the Dutch ambaſſador into France, and was honoured with ſeveral marks of eſteem from Henry IV. Having choſen the law for his profeſſion, he took his degree of doctor of laws in that kingdom; and upon his return, he attended the law courts, and pleaded his firſt courſe at Delf with univerſal applauſe, though he was ſcarcely ſeventeen; and he maintained the ſame reputation as long as he continued at the bar.

This employment however did not engroſs his whole time; but he found leiſure to publiſh ſeveral valuable works, which exhibit proofs of his general learning, as well as his great knowledge of abſtract ſciences.

In the midſt of theſe profound ſtudies this prodigy of a young man found time to cultivate the muſes. He was but eight years old, when he wrote ſome elegiac verſes, which were then thought very pretty; he alſo publiſhed three tragedies, which raiſed his reputation ſo high, that he was eſteemed one of the beſt poets in Europe.

In 1603, the glory, which the United Provinces had obtained by their illuſtrious defence againſt the whole

gether with a gold chain, as a teſtimony of his eſteem for his great literary abilities.

In the year 1625, while he reſided in France, he publiſhed his "Treatiſe of the Rights of Peace and War." The prodigious ſucceſs of this famous book raiſed his literary reputation to the higheſt pitch.

After remaining a conſiderable time in France, his heart was bent upon returning to Holland; but, his enemies renewing their perſecution, he went to Hamburg. While he remained in that place, ſome advantageous propoſals were made him from Spain, Poland, the duke of Holſtein, and ſeveral other princes, but he cheriſhed the hope of a reconciliation with his native country.

In 1635, Queen Chriſtiana of Sweden made him her counſellor, and ſent him ambaſſadour into France. After having diſcharged the duties of this office for ſeveral years, he requeſted the queen to grant him a diſmiſſion, which he with difficulty obtained. The queen made him a large preſent in money and plate, granted him a paſſport, and furniſhed him with a veſſel, on board which he embarked for Lubeck.

The veſſel had ſcarce ſailed, when a violent ſtorm aroſe, which obliged the paſſengers, three days after their departure, to put in on the coaſt of Pomerania. Grotius then ſet out in an open waggon for Lubeck, and arrived at Roſtock, having travelled upwards of ſixty miles through wind and rain; being very ill, he ſent for a phyſician, who pronounced his caſe very dangerous. He next ſent for Quiſtorpius, the miniſter of the town, who gave the following account of his laſt moments, in a letter to a friend. "You are deſirous of hearing how that

phœnix of literature, Hugo Grotius, behaved in his laſt moments. I am going to inform you: he ſent for me about nine at night, I went, and found him at the point of death. I ſaid, there was nothing I deſired more, than to have ſeen him in health; he anſwered, *God hath ordered it otherwiſe:* I deſired him to prepare himſelf for a happier life; and happening to mention the publican, who acknowledged himſelf a ſinner, and aſked God's mercy; he anſwered, *I am that publican.* I went on, and told him, that he muſt have recourſe to Jeſus Chriſt; he replied, *I place my hope ſolely in the merits of Chriſt.* I began to repeat in German a prayer addreſſed to Jeſus the mediator; he followed me in a very low voice, with his hands claſped. Soon after, he expired."

Thus died this extraordinary perſon, Auguſt 28, 1645. His remains were carried to Delf, and depoſited in the tomb of his anceſtors.

Notwithſtanding the various embaſſies in which Grotius was employed, he formed a project of uniting all the religious denominations in Chriſtendom. Amidſt all the buſy and perplexing ſcenes of his life, he found time aſſiduouſly to ſtudy the Sacred Scriptures. They were his conſolation in priſon, and he always devoted a part of the day to their peruſal. He publiſhed a "Commentary on the Old and New Teſtaments;" and alſo a celebrated "Treatiſe on the Truth of the Chriſtian Religion." This work was received with univerſal applauſe; it was written in the Dutch language; and tranſlated by Grotius into Latin. It was tranſlated by others into French, German, Engliſh, and even Greek. The Roman catholic monks tranſlated it into Perſian, in order to make uſe

of it in converting the mahometans. It was alſo tranſlated into the Turkiſh, Chineſe, Flemiſh, Daniſh, and in the language of Malacca.

To one who admired his great induſtry, Grotius returned this anſwer, "Ah! I have conſumed much of my life in laborioufly doing nothing." And to another, who enquired of his learning and wiſdom what courſe to take, he ſolemnly anſwered, "*Be ſerious.*"

Life of Grotius.—Biographical Dictionary, Vol. VII.—Bayle's Hiſtorical Dictionary.

BLAISE PASCAL.

Blaise Pascal, one of the greateſt geniuſes, and beſt writers France has produced, was born in Clermont, Auvergne, 1623. His father, a learned man and able mathematician, quitted his office of preſident of the courts of aids in his province, and ſettled at Paris, that he might be entirely at leiſure for the inſtruction of his ſon, who never had any other preceptor. From his infancy, he exhibited proofs of a very extraordinary capacity; for he deſired to know the reaſon of every thing, and when good reaſons were not given him he would ſeek for better, nor would he ever yield his aſſent, but upon ſuch as appeared to him well founded. There was reaſon to fear, from his peculiar turn of mind, that he would fall into ſcepticiſm; but he always confined his curioſity to things natural. For his maxim was, "That every thing, which is the object of faith cannot be the object of reaſon, and much leſs ſubject to it." Hence he never was moved with the diſ-

courſes of free thinkers, who, he ſaid, "were a ſort of people who knew not the nature of faith, but were poſſeſſed with this falſe principle, that human reaſon was above all things."

The accounts which are given of his learning the mathematics, as well as the progreſs he early made in the ſciences, appear almoſt miraculous. His father, perceiving in him an extraordinary inclination to reaſoning, was apprehenſive that the knowledge of the mathematics would retard his learning the languages. He kept him therefore as much as poſſible from the ſtudy of geometry; and locked up all his books of that kind. He could not however make his ſon forbear muſing upon proportions; and one day ſurprized him at work, with charcoal upon his chamber floor, and in the midſt of figures. He aſked him what he was doing. I am ſearching, ſays Paſcal, for ſuch a thing, which was juſt the thirty ſecond propoſition of the firſt book of Euclid. He had, from henceforth, full liberty to indulge his genius in mathematical purſuits. He wrote a treatiſe of conic ſections, at ſixteen years of age; which was accounted by the moſt learned a mighty effort of genius. At the age of nineteen, he invented an admirable arithmetical machine, which was highly celebrated: and at twenty five, having ſeen the *Ternicellian cube, he invented and tried many novel and ſtrange experiments.

This great man was alſo a profound reaſoner; and a ſublime and elegant writer. In company, he was diſtinguiſhed by his eaſy, agreeable, and inſtructive manner of

* So called from Ternicelli, an illuſtrious mathematician, and philoſopher of Italy, who was born in 1608.

converſing, and by his great modeſty. He poſſeſſed a natural eloquence, which was almoſt irreſiſtible.

After he had laboured abundantly in mathematical and philoſophical diſquiſitions, he entirely forſook thoſe ſtudies, and all human learning, at once; and determined to know nothing for the future, but Jeſus Chriſt, and him crucified. He was not twenty four years of age, when the reading of ſome pious books induced him to form this reſolution: and he became as great a devotee, as any age has produced. His piety however was tinctured with ſuperſtition; and his philoſophy conſiſted in renouncing all pleaſure, and every ſuperfluity. The whole regulation of his life was founded upon his ſtrict adherence to theſe rules.

Paſcal's charity to the poor was remarkably extenſive; for he ſaid Jeſus Chriſt would judge the world upon the performance or neglect of charity; hence he gave alms often even out of his own neceſſary ſubſiſtence.

He ſaid, "the Holy Scripture was only intelligible to thoſe who poſſeſſed rectitude of heart;" and he applied himſelf ſo attentively to the peruſal of the ſacred pages, that he knew all the Bible by heart.

The celebrated Bayle calls Paſcal a "paradox in the human ſpecies; and aſſerts, that an hundred volumes of ſermons, are not of ſo much avail as a ſimple account of his life. His humility and devotion, ſays he, "mortified the libertines more, than if they had been attacked by a dozen miſſionaries; for they cannot now tell us, that none but ſmall geniuſes have any piety."

Though this great man had in a manner abſtracted himſelf from the world, he could not forbear paying ſome

attention to what was tranſacting on the buſy ſtage of life; and he even intereſted himſelf in the conteſt between the jeſuits and janſeniſts. By his "Provincial Letters," publiſhed in 1656, he makes the principles of the former the ſubject of his ridicule. Theſe letters have been conſidered as the models of wit and eloquence, and tranſlated into various languages.

Animated with zeal for the cauſe of chriſtianity, Paſcal began a work againſt atheiſts and infidels, but did not live to digeſt the materials he had collected. Soon after he had ſketched out the plan of his intended publication, he fell into a languiſhing diſtemper, which continued during the four laſt years of his life; and though it did not entirely confine him, rendered him incapable of applying to buſineſs of any kind: and it became the anxious office of his friends, to keep him from writing or converſing on any ſubjects, which required mental energy, and intenſe application. What was found on this ſubject among his papers, was publiſhed under the title of "Thoughts on Religion."

This eminently pious man, towards the cloſe of his life, employed himſelf wholly in religious and moral reflections, ſome of which he committed to writing. He declared in his illneſs, that "if he recovered, he was determined to have no other occupation, or employment, except what ſhould be for the ſervice of the poor, during the remainder of his life." He alſo ſurprized and edified his attendants by his admirable patience and reſignation: during his moſt painful hours he would often ſay, "ſickneſs is the natural ſtate of a chriſtian. They ought always to be free from ambition and avarice; and in continual expecta-

tion of death; and is it not a great happineſs to be by neceſſity in that ſtate we ought to be in; and to have nothing elſe to do, but humbly and patiently to ſubmit to it? For this reaſon, all I aſk is to beſeech God to grant me this favour." In one of the prayers, compoſed near the cloſe of his life, he ſays, "I pray not that thou wouldeſt give me either health, or ſickneſs, life or death, but that thou wouldeſt diſpoſe of my health, my ſickneſs, my life, and my death, for thy glory, and for my own eternal welfare. Thou alone knoweſt what is expedient for me; thou art my ſovereign maſter and Lord: guide and govern me at thy pleaſure."

Paſcal died at Paris in 1662, aged thirty nine years.

See Life of Paſcal in two volumes, written by Madam Perier his ſiſter.

JOHN SELDEN.

JOHN SELDEN, an Engliſh gentleman of moſt extenſive knowledge and prodigious learning, was deſcended from a good family, and born in Salvinton in Suſſex, in 1584. He was educated at the free ſchool in Chicheſter; and at ſixteen, ſent to Hart Hall in Oxford, where he continued about three years. Then he entered himſelf of Clifford's Inn, London, in order to ſtudy the law; and about two years after removed to the Inner Temple, where he ſoon acquired a vaſt reputation, for his abilities and learning. He was a great philologiſt, antiquary, herald, and linguiſt; and his reputation was ſo great, not only at home, but in foreign countries, that he actually

became, what he was afterwards uſually ſtyled, "the great dictator of learning to the Engliſh nation."

In 1621, King James being diſpleaſed with the parliament, and having impriſoned ſeveral members, whom he ſuſpected of oppoſing his meaſures, ordered Selden likewiſe to be committed to the cuſtody of the ſheriff of London; for though he was not then a member of the houſe of commons, yet he had been ſent for and conſulted by them, and had given his opinion very ſtrongly in favour of their privileges, in oppoſition to the court. However, by the intereſt of Andrews, biſhop of Wincheſter, he was ſet at liberty in five weeks. He then returned to his ſtudies, and wrote and publiſhed ſeveral learned works.

This great man was choſen member of the houſe of commons in 1623, and continued for ſeveral years. He was repeatedly impriſoned for oppoſing the court party; yet thoſe various impriſonments and tumults gave no interruption to his ſtudies.

In 1643, he was appointed one of the lay members to ſit in the aſſembly of divines in Weſtminſter, and frequently perplexed thoſe divines with his vaſt learning.

Selden was ſkilled in all laws, human and divine; yet he ſeldom or ever appeared at the bar, but ſome times gave counſel in his chamber. His attachment to his books, together with his great love of eaſe, made him indifferent, if not averſe, to poſts and preferments.

In 1654, his health began to decline; and he died, November 30th, that year. He was buried in the temple church, where a monument was erected to him; and Archbiſhop Uſher preached his funeral ſermon. He left

a moſt valuable and curious library to his executors, which they gave to the univerſity of Oxford.

This celebrated writer, on his death bed, ſent for Archbiſhop Uſher, and in the courſe of a moſt ſerious and affecting converſation aſſured him, that "he had accurately ſurveyed almoſt every part of literature and ſcience, that was held in the higheſt eſtimation by the ſons of men; that he had a ſtudy filled with the moſt valuable books and manuſcripts in the world, and yet that, at that time, he could not recollect one ſingle paſſage, out of any book in this large collection, upon which he could reſt his ſoul, or from which he could derive one ray of conſolation, except ſome he had met with in the Holy Scriptures; and that the paſſage which made the deepeſt impreſſion on his mind was, Titus ii. 11, 12. For the grace of God that bringeth ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world; looking for the bleſſed hope and glorious appearing of the great God, and of our ſaviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people zealous of good works."

The earl of Clarenden, Selden's intimate friend, gives the following teſtimony in his favour. "Mr. Selden was a perſon," ſays he, "whom no character can flatter, or tranſmit in any expreſſions equal to his merit and virtue. He was of ſuch ſtupendous learning, in all kinds and in all languages, as may appear from his excellent and tranſcendent writings, that a man would have thought he had been entirely converſant among books, and had never ſpent an

hour but in reading or writing; yet his humanity, courteſy, and affability were ſuch, that he would have been thought to have been bred in the beſt courts, but that his good nature, charity and delight in doing good, and in communicating all he knew, exceeded that breeding. If he had ſome infirmities with other men, they were weighed down with wonderful and prodigious abilities and excellencies in the other ſcale."

His works were publiſhed by Dr. David Wilkins, and printed at London in three volumes folio, but generally bound in ſix, 1726.

Biographical Dictionary, Vol. XIII.—Power of Religion.—Britiſh Plutarch.

JOHN WINTHROP, Esq.

Among the many eminent laymen, who have immortalized their names by their zealous exertions in the cauſe of religion, a number of the firſt ſettlers of New England hold a diſtinguiſhed rank. The following exccellent men are ſelected from a collection of worthies, who quitted England that they might worſhip God agreeably to the dictates of their conſciences.

JOHN WINTHROP, Eſq. firſt governour of Maſſachuſetts, was deſcended from a family remarkable for its attachment to the reformed religion, from the earlieſt period of the reformation. He was born at Groton, in Suffolk, June 12, 1587. He was bred to the law, though he had a very ſtrong inclination to theological ſtudies. At the age of eighteen he was made a juſtice of the peace, and

his virtues became conſpicuous. He was exemplary, in his profeſſion, as an upright and impartial magiſtrate, and, in his private character, as a chriſtian. He had wiſdom to diſcern, and fortitude to do right in the execution of his office; and, as a gentleman, was remarkable for liberality and hoſpitality. Theſe qualities rendered him dear to men of ſobriety and religion, and fitted him to engage in the great and difficult work of founding a colony.

When the deſign of ſettling a colony in New England was by ſome eminent perſons undertaken, this gentleman was, by the conſent of all, choſen for their leader. Having converted a fine eſtate of ſix or ſeven hundred pounds ſterling per annum into money, he embarked for New England in the forty third year of his age, and arrived at Salem with the Maſſachuſetts charter June 12, 1630.

He was choſen governour in 1631, and continued the three following years, by annual election, at the head of the government, for which office he was eminently qualified, and in which he ſhone with a luſtre, which would have done him honour in a larger ſphere, and more elevated ſituation. He was the father, as well as governour, of an infant plantation. His time, his ſtudy, his exertions, his influence, and his intereſt, were all employed in the public ſervice. His wiſdom, patience, and magnanimity, were exhibited in the moſt ſevere trials, and his exemplary behaviour as a chriſtian added a ſplendour to all his other qualifications.

He was an example to the people of that frugality, decency, and temperance, which were neceſſary in their circumſtances, and even denied himſelf many of the elegancies and ſuperfluities of life, which his rank and for-

tune gave him a juſt title to enjoy, both that he might ſet them a proper example, and be the better enabled to exerciſe that liberality, in which he delighted.

In the adminiſtration of juſtice, he was for tempering the ſeverity of law with the exerciſe of mercy. He judged that, in an infant plantation, juſtice ſhould be adminiſtered with more lenity than in a ſettled ſtate. But when other gentlemen of learning and influence had taken offence at his moderation, and adopted an opinion that a ſtricter diſcipline was neceſſary, he ſubmitted to their judgment, and ſtrictly adhered to the propoſals which were made to ſupport the dignity of government, by an appearance of union and firmneſs, and a concealment of differences and diſſentions among the public officers.

Governour Winthrop exhibited the utmoſt gentleneſs and condeſcenſion on various occaſions, when his ſervices to the colony met with ungrateful returns; and often overcame his enemies by his kindneſs and generoſity, yet when the honour of government or religion, and the intereſt of the people were concerned, he was equally firm and intrepid, ſtanding foremoſt in oppoſition to thoſe whom he judged to be public enemies, though in the diſguiſe of warm and zealous friends. In this light he viewed the famous Mrs. Anna Hutchinſon; he ſaw the pernicious influence of the controverſy ſhe introduced with regret, and feared that if it were ſuffered to prevail, it would endanger the exiſtence of the colony. A ſynod was called in 1637, who came to an amicable agreement in condemning Mrs. Hutchinſon's ſentiments, and baniſhing her and her adherents. This act of ſeverity the court thought neceſſary for the peace of the commonwealth. Toleration

had not then been introduced into any of the proteſtant countries, and even the wiſeſt and beſt of men were apprehenſive that it would introduce errour and miſchief.

Before Governour Winthrop left England, he was of a more catholic ſpirit than ſome of his brethren; after he came to America he fell in with the reigning principle of intollerancy, which almoſt all the reformers unhappily retained, as a relic of the perſecuting church from which they had ſeparated. As he advanced in life, he reſumed his former moderation. In the time of his laſt ſickneſs, when Dudley, the deputy governour, preſſed him to ſign an order for the baniſhment of a perſon who was deemed heterodox, he refuſed, ſaying that "he had done too much of that work already."

Having devoted the greateſt part of his intereſt to the ſervice of the public, and ſuffering many loſes by accidents, and by leaving the management of his private affairs to unfaithful ſervants, whilſt his time and attention were employed in the public buſineſs, his fortune was ſo much impaired, that ſome years before his death he was obliged to ſell the moſt of his eſtate for the payment of an accumulated debt. He alſo met with much affliction in his family, having buried three wives and ſix children. Theſe troubles, joined with the oppoſition and ill treatment which he frequently met with from ſome of the people, ſo much affected his health and ſpirits, that he perceived a decay of his faculties ſeven years before he reached his grand climateric, and often ſpoke of his approaching diſſolution, with a calm reſignation to the will of Heaven. At length, when he had entered the ſixty third year of his age, a fever occaſioned by a cold, after one month's

confinement, put an end to his life on the 26th of March, 1649.

Governour Winthrop kept an exact journal of the occurrences and tranſactions of the colony during his reſidence in it. This journal was of great ſervice to ſeveral hiſtorians. It is ſtill in poſſeſſion of the Connecticut branch of the family, and was publiſhed at Hartford, in 1790.

Belknap's American Biography, Vol. II.

WILLIAM BRADFORD, Esq.

William Bradford, Eſq. was born in 1588, at Anſterfield, an obſcure village in the north of England. His parents dying when he was very young, he was educated in the practice of agriculture.

At twelve years of age, his mind became ſeriouſly impreſſed with divine truth in reading the Scriptures; and, as he increaſed in years, a native firmneſs enabled him to vindicate his opinions againſt oppoſition. Being ſtigmatized as a ſeparatiſt, he was obliged to bear the frowns of his relatives, and the ridicule of his neighbours. Nothing however could divert or intimidate him from attending the miniſtry of Mr. Richard Clifton, and connecting himſelf with the church over which he and Mr. Robinſon preſided.

When he was eighteen years old, he reſolved to migrate to Holland, and at length, after various difficulties, was permitted to join the brethren at Amſterdam.

When the church of Leyden contemplated a removal to America, Mr. Bradford zealouſly engaged in the un-

dertaking, and came with the firſt company in 1620, to Cape Cod. Whilſt the ſhip lay in that harbour, he was one of the foremoſt in the ſeveral hazardous attempts to find a proper place for the ſeat of the colony, in one of which, he, with others of the principal perſons, narrowly eſcaped the deſtruction which threatened their ſhallop. After the ſudden death of governour Carver, he was choſen governour of the infant colony of Plymouth. He was then in the thirty third year of his age. His wiſdom, piety, fortitude, and goodneſs of heart were ſo conſpicuous as to merit the ſincere love of the people; and, excepting three years, he was annually choſen governour as long as he lived.

He continued to enjoy his health till the autumn of 1656, when he began to decline, and as the ſpring advanced he became weaker, but felt not any acute illneſs till the beginning of May.

After a diſtreſſing day, his mind was in the following night ſo elevated with the idea of futurity, that he ſaid to his friends in the morning, "God has given me a pledge of my happineſs in another world, and the firſt fruits of eternal glory." The enſuing day, being the ninth of May, 1657, he died in the ſixty ninth year of his age; and was greatly lamented by the people of Plymouth, and the neighbouring colonies.

In addition to what is ſaid of Mr. Bradford's character, it may be obſerved, that he poſſeſſed a ſtrong mind, a ſound judgment, and a tenacious memory. Though not favoured with a liberal education, he was of a very ſtudious turn. The French and Dutch languages were familiar to him, and he attained a conſiderable knowledge

of the Latin and Greek; but he more aſſiduouſly ſtudied the Hebrew, becauſe he ſaid "he would ſee with his own eyes the ancient oracles of God."

He was well acquainted with hiſtory and philoſophy; but theology was his favourite ſtudy. He was able to manage the polemic part of it with much dexterity; and was particularly vigilant againſt the ſectaries, which inhabited the colonies, though by no means ſevere or intolerant, as long as they continued peaceable. He choſe rather to confute them by argument, and guard the people againſt receiving their tenets, than to ſuppreſs them by violence, or cut them off by the ſword of the magiſtracy.

He wrote, "A Hiſtory of Plymouth People and Colony," beginning with the firſt formation of the church in 1602, and ending in 1646.

Belknap's American Biography, Vol. II.

JOHN WINTHROP, Esq.

JOHN WINTHROP, Eſq. eldeſt ſon of Governour Winthrop, was born at Groton in Suffolk, Feb. 12, 1605. His fine genius was much improved by a liberal education in the univerſities of Cambridge and Dublin; and by travelling through moſt of the European kingdoms as far as Turkey. He came to New England, with his father's family, November 4th, 1631; and was, by the unanimous choice of the freemen, appointed a magiſtrate of the colony, of which his father was governour. He rendered many ſervices to the country, both at home and abroad, particularly in 1636, when, returning to England, he was

by ſtreſs of weather forced into Ireland, where meeting with many influential perſons, he had an opportunity to promote the intereſt of the colony by their means.

The next year he returned to New England, with powers from the Lords Say and Brook, to ſettle a plantation on Connecticut river. But finding that ſome other worthy perſons from the Maſſachuſetts had already removed, and others were about removing, to make a ſettlement on that river, at Hartford and Weathersfield, he gave them no diſturbance; but having made an amicable agreement with them, he built a fort at the mouth of the river, and furniſhed it with the artillery and ſtores, which had been ſent over, and begun a town there, which, from the two lords who had a principal ſhare in the undertaking, was called Saybrook.

When they had formed themſelves into a body politic, they honoured him with an election to the magiſtracy, and afterwards choſe him governour of the colony. At the reſtoration of King Charles II. he undertook a voyage to England, in behalf of the people of Connecticut and New Haven. By his prudent addreſs he obtained from the king a charter, incorporating both colonies into one, with a grant of privileges and powers of government ſuperiour to any plantation, which had been ſettled in America. The people at his return expreſſed their gratitude, by electing him governour fourteen years together, till his death.

Mr. Winthrop's genius led him to philoſophical inquiries, and his opportunities of converſing with learned men abroad furniſhed him with a rich variety of knowledge, particularly in the mineral kingdom. Some of his valuable communications, which were publiſhed in the Philo-

ſophical Tranſactions, procured him the honour of being elected a member of the Royal Society.

His many valuable qualifications as a gentleman, a philoſopher, a chriſtian, and a public ruler, procured him the univerſal reſpect of the people under his government; and his unwearied attention to public buſineſs, and great underſtanding in the art of government, was of unſpeakable advantage to them. Being one of the Commiſſioners of the United Colonies of New England, in the year 1676, in the firſt general Indian war, as he was attending the ſervice at Boſton, he was ſeized with a fever, of which he died in the ſeventy firſt year of his age. He was honourably buried in the ſame tomb with his excellent father.

Belknap's American Biography, Vol. II.

THOMAS BROWNE.

THOMAS BROWNE was born at London, in the year 1605. Having completed his academical ſtudies, he turned his attention to phyſic, and practiſed it ſome time in Oxfordſhire; but ſoon afterwards quitted his ſettlement, and travelled to Ireland, from whence he paſſed into France and Italy; made ſome ſtay at Montpelier and Padua, which were then the celebrated ſchools of phyſic; and returning home through Holland, was created doctor of phyſic at Leyden.

About the year 1634, he is ſuppoſed to have returned to London; and the next year, to have written his celebrated treatiſe, called *Religio Medici, The Religion of a Phyſician*, which he declares himſelf never to have intended for

the preſs, having compoſed it only for his own exerciſe and entertainment. It indeed contains many paſſages, which, relating merely to his own perſon, can be of no great importance to the public. He however communicated it to his friends, and, as the manuſcript was highly applauded, he was not very diligent to obſtruct his own praiſe, by recalling his papers, till at laſt, without his own conſent, they were in 1642 given to a printer.

This work was no ſooner publiſhed, than it excited the attention of the public. The authors of the Biographia Britanica obſerve, that "there hardly ever was a book publiſhed in Britain, that made more noiſe than *Religio Medici*, the novelty of the ſtyle, the brilliancy of the ſentiments, and the neat turn of the language, ſtruck the lovers of polite literature with unuſual delight."

This book was tranſlated into Latin, Italian, German, Dutch, and French, and raiſed its author many admirers, and many enemies. An anſwer was written under the title of *Medicus Medicatus*, by Alexander Roſs, which was univerſally neglected.

Browne married, in 1641, a lady of a good family in Norfolk, whoſe turn of mind was congenial to his own.

In 1646, he publiſhed "Inquiries into Vulgar and Common Errours." This book, like the former, was received with great applauſe.

In 1665, he was choſen honorary fellow of the college of phyſicians, "as a man eminently embelliſhed with literature and virtue," and in 1671, received at Norwich the honour of knighthood from Charles II.

It is obſervable, that he, who in his earlier years had read all the books againſt religion, was, in the latter part

of his life, averſe to controverſies. Upon which Dr. Johnſon obſerves, "to play with important truths, to diſturb the repoſe of eſtabliſhed tenets, to ſubtilize objections, and elude proofs, is too often the ſport of youthful vanity, of which maturer experience often repents. There is a time, when every man is weary of raiſing difficulties only to taſk himſelf with the ſolution; and deſires to enjoy truth, without the labour or hazard of conteſt. There is, perhaps, no better method of encountering the troubleſome eruptions of ſcepticiſm, with which inquiſitive minds are frequently harraſſed, than that which Browne declares himſelf to have taken." "If there ariſe any doubts in my way, I do forget them; or at leaſt defer them, till my better ſettled judgment, and more manly reaſon be able to reſolve them: for I perceive every man's reaſon is his beſt Œdipus, and will, upon a reaſonable truce, find a way to looſe theſe bonds, wherein all the ſubtilties of errour have enchained our more flexible, and tender judgment."

Dr. Browne lived in high reputation, till in his ſeventy ſixth year he was ſeized with a cholic, which, having tortured him about a week, put an end to his life at Norwich, on his birth day, 1682. Some of his laſt words were expreſſions of ſubmiſſion to the will of God, and fearleſsneſs of death.

The particular excellencies of his character are delineated by his friend, Mr. Whitefoot, who publiſhed an account of his life. His latter biographer, Dr. Johnſon, obſerves, "that it is not on the praiſes of others, but on his own writings, that he is to depend for the eſteem of poſterity; of which he will not eaſily be deprived, while

learning ſhall have any reverence among men: for there is no ſcience, in which he does not diſcover ſome ſkill; and ſcarce any kind of knowledge, ſacred or profane, abſtruſe or elegant, which he does not appear to have cultivated with ſucceſs:" and, "that there is ſcarcely a writer to be found, whoſe profeſſion is not divinity, that has ſo frequently teſtified his belief of the ſacred writings, has appealed to them with ſuch unlimited ſubmiſſion, or mentioned them with ſuch unvaried reverence."

In his *Religio Medici* he declares, that he aſſumed the honourable title of a "chriſtian, not becauſe it is the religion of his country, but becauſe, having in his riper years and confirmed judgment ſeen and examined all, he finds himſelf obliged by the principles of grace, and the laws of his own reaſon, to embrace no other name than this." To ſpecify his perſuaſion yet further, he tells us, that he is "of the reformed religion; of the ſame belief our Saviour taught, the apoſtles diſſeminated, the fathers authorized, and the martyrs confirmed:" he expreſſed his gratitude to heaven, "that he lived not in the days of miracles, when faith had been thruſt upon him; but enjoyed that greater bleſſing pronounced on all who ſee not and yet believe."

Johnſon's Works.—Browne's Religio Medici.

JOHN MILTON.

JOHN MILTON, a moſt illuſtrious Engliſh poet, was deſcended from an ancient family. His grandfather, a zealous papiſt, enjoyed an appointment in the foreſt of Shot-

over ; but his father being cruelly diſinherited on account of his embracing the proteſtant faith, ſettled in London as a ſcrivener ; and in Bread Street, John, his eldeſt ſon, was born, in 1608.

After receiving a domeſtic education for ſome time, under a worthy clergyman, he was removed to St. Paul's ſchool, where by indefatigable application he made an extraordinary progreſs in claſſical learning. From his twelfth year he devoted the greateſt part of the night to ſtudy, and laid the foundation of thoſe diſorders, which afterwards terminated in total blindneſs.

In his ſixteenth year Milton was admitted to Chriſt's College, Cambridge. He had compoſed ſome beautiful Latin poems before he removed to the univerſity ; and the greateſt part of his compoſitions, in that line and language, were produced during the period he continued there.

After he quitted the univerſity, he retired to Horton, in Buckinghamſhire, where he proſecuted his ſtudies with unparelleled aſſiduity and ſucceſs. His father had deſtined him for the church, but as he had early imbibed notions unfavourable to the hierarchy, this deſign was fruſtrated.

After the death of his mother, he obtained his father's conſent to travel. His literary talents were highly applauded at Florence. In his ſecond journey to Rome, he was informed by ſome of his friends, that the Engliſh jeſuits were incenſed againſt him, for the freedom of his diſcourſes on religious ſubjects, and was cautioned to beware of their malice. "I have made it a rule," ſaid Milton, "never to ſtart a religious ſubject in this country, but

if I were queſtioned concerning my faith, never to diſſemble, whatever I might ſuffer." He therefore acted as before, neither obtruding nor ſhunning controverſy; and was ſuffered to continue his travels without moleſtation.

His purpoſe was to have viſited Sicily and Greece; but receiving intelligence of the differences between the king and parliament, he felt it inconſiſtent with his principles to continue abroad, even for the improvement of his mind, whilſt his countrymen were contending for liberty at home.

At his return, he began to engage in the controverſies of the times. In 1641, he publiſhed a treatiſe of Reformation, in two books, againſt the eſtabliſhed church. His next work was, "The Reaſon of Church Government urged againſt Prelacy." In this book he diſcovers, not with oſtentatious exultation, but with calm confidence, his high opinion of his own powers, and promiſes to undertake ſomething, he yet knows not what, that may be of uſe and honour to his country. "This," ſays he, "is not to be obtained, but by devout prayer to that Eternal Spirit, that can enrich with all utterance and knowledge, and ſends out his ſeraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleaſes. To this muſt be added, induſtrious and ſelect reading, ſteady obſervation, and inſight into all ſeemly, and generous arts and affairs; till which in ſome meaſure be compaſſed, I refuſe not to ſuſtain this expectation." Dr. Johnſon remarks, that, "from a promiſe like this, at once fervid, pious, and rational, might be expected the Paradiſe Loſt."

In 1643, he married; but whatever were his engage-

ments, civil or domeſtic, poetry was never long out of his thoughts. In 1645, a collection of his Latin and Engliſh poems appeared, in which the Allegro and Penſeroſo, with ſome others, were firſt publiſhed. The "Maſk of Comus" is the greateſt of his juvenile performances.

After writing a number of tracts upon political ſubjects, he began a Hiſtory of England, but was prevented from proceeding in it, by being taken into the ſervice of the commonwealth, and made Latin ſecretary to the council of ſtate. He had now been blind for ſome years; but ſuch was the vigour of his intellect, that he was able to diſcharge this office, or continue his controverſies. His mind was too eager to be diverted, and too ſtrong to be ſubdued.

After the reſtoration, he ſpent the remainder of his life in ſtudy and retirement: and cloſely applied himſelf to finiſh Paradiſe Loſt; which he had begun to reduce to its preſent form about 1655. He completed and publiſhed it in 1667. Three years after, he publiſhed his "Hiſtory of England;" and in 1670, "Paradiſe Regained," to which was added "Samſon Agoniſtes," a dramatic poem.

In 1673, he publiſhed a treatiſe of true religion, hereſy, ſchiſm, toleration, and the beſt means to prevent the growth of popery.

A life of indefatigable ſtudy, which had been expoſed to various viciſſitudes, haſtened the death of this eminent man. When he had attained his ſixty fifth year, the gout, with which he had been long tormented, prevailed over the enfeebled powers of nature. He died by a quiet and ſilent expiration, about the tenth of November, 1674.

at his houſe in Burnhill Fields. His funeral was very honourably, and numerouſly attended.

It is allowed by all, that Milton's learning was immenſe. He read all the languages, which are conſidered either as learned or polite; Hebrew, with its two dialects, Greek, Latin, Italian, French, and Spaniſh. In Latin his ſkill was ſuch as places him in the firſt rank of writers and critics; and he appears to have cultivated Italian with uncommon diligence.

His character as an epic poet is thus admirably ſummed up by Dr. Johnſon. "The higheſt praiſe of genius is original invention. Milton cannot be ſaid to have contrived the ſtructure of an epic poem, and therefore owes reverence to that vigour and amplitude of mind, to which all generations muſt be indebted for the art of poetical narration, for the texture of the fable, the variation of incidents, the interpoſition of dialogue, and all the ſtratagems that ſurpriſe and enchain attention. But of all borrowers from Homer, Milton is perhaps the leaſt indebted. He was naturally a thinker for himſelf; confident of his own abilities, and diſdainful of help or hindrance: he did not refuſe admiſſion to the thoughts or images of his predeceſſors, but he did not ſeek them. From his contemporaries he neither courted nor received ſupport; there is in his writings nothing by which the pride of other authors might be gratified, or favour gained; no exchange of praiſe, no ſolicitation of ſupport. His great works were performed under diſcountenance, and in blindneſs, but difficulties vaniſhed at his touch; he was born for whatever is arduous; and his work is not the greateſt of heroic *poems, only* becauſe it is not the firſt."

Mr. Hayley, his latter biographer, thus delineates his moral and religious character. "Milton was perhaps of all mortals the leaſt ſelfiſh, he contended for religion, without ſeeking emoluments from the church; he contended for the ſtate, without aiming at any civil or military employment." He praiſes, with becoming warmth, his ſteady and ardent attachment to what he ſuppoſed to be the cauſe of truth and juſtice; and makes the moſt candid apologies for his human frailties and imperfections.

"There is," he obſerves, "one characteriſtic of this great man, which ought to be conſidered as the chief ſource of his happineſs and his fame; that is, his early and perpetual attachment to religion. It muſt gratify every chriſtian to reflect, that the man of our country, moſt eminent for energy of mind, for intenſeneſs of application, and frankneſs and intrepidity in aſſerting what he believed to be the cauſe of truth, was ſo conſtantly devoted to chriſtianity, that he appears to have made the Bible not only the rule of his conduct, but the prime director of his genius. His poetry flowed from the Scripture, as if his unparalleled poetical powers had been expreſſly given him by Heaven, for the purpoſe of imparting to religion ſuch luſtre as the moſt ſplendid of human faculties could beſtow."

Johnſon's Lives of the Poets.—Hayley's Life of Milton.

MATTHEW HALE.

Matthew Hale, lord chief juſtice of England, was born in Glouceſterſhire, in the year 1609. His fa-

ther was a barriſter of Lincoln's Inn, who was eminently diſtinguiſhed for integrity and piety. Both his parents dying in his childhood, he was left to the care of a relation, who paid the utmoſt attention to his education. In the year 1626, he was ſent to Magdalen Hall in Oxford, where for ſome time he was very aſſiduous in his ſtudies, and made uncommon proficiency, until ſome ſtrolling players arrived at the univerſity, and his fondneſs for theatrical amuſement diverted his attention from his ſtudies, and induced him to turn his thoughts to a military life. At length Serjeant Granvile, an eminent lawyer, perſuaded him to give up this plan, and apply himſelf to the ſtudy of the law; and in the year 1629, he was admitted into Lincoln's Inn. In order to compenſate for the time he had loſt by indolence and diſſipation, he now applied himſelf to learning with the utmoſt aſſiduity, and ſtudied, as it is ſaid, fifteen hours in the day, for many years.

This unalterable reſolution to reform his life originated from another extraordinary incident. During the time of his ſtudies, being in ſome jovial company, a fellow ſtudent of his drank to ſuch exceſs, that he fell down apparently dead; young Hale was ſo much affected, that he retired to pray for the youth's recovery, and for his own forgiveneſs, in countenancing ſuch conduct, ſolemnly vowing, at the ſame time, never more to keep ſuch company, nor to drink an health. His friend recovered, and he religiouſly obſerved his vow. After this event, there was an entire change in his diſpoſition; he forſook all diſſipated company, and was careful to divide his time between the duties of religion, and of his profeſſion.

From the firſt time that religious impreſſions ſettled

deeply in his mind, he was diſtinguiſhed for his humility; and uſed great caution, to conceal his private exerciſes of devotion: this he did, not only in obedience to the rules given by our Saviour of faſting, praying, and giving alms in ſecret; but from diffidence of himſelf, for he ſaid, "He was affraid he ſhould, at ſome time or other, do ſome enormous thing, which if he were looked on as a very religious man, might caſt a reproach on his profeſſion, and give great advantages to impious men, to blaſpheme the name of God." He uſed, however, conſtantly to worſhip God in his family, performing it always himſelf, if there was no clergyman preſent. For ſix and thirty years he never once failed going to church on the Lord's day.

Mr. Hale's extraordinary talents and virtues gained him the eſteem and friendſhip of the celebrated Mr. Selden, who engaged him in a more enlarged purſuit of learning, which he had before confined to his own profeſſion. His parts were quick, his memory tenacious, and his application indefatigable; hence he attained, in addition to his profeſſional knowledge, a conſiderable acquaintance with the civil law, ſeveral branches of the mathematics, phyſic, anatomy and ſurgery, experimental philoſophy, hiſtory and chronology; but he appeared to have made divinity his principal ſtudy.

Some time after the civil wars broke out, he was called to the bar, and began to make a figure in the world; but obſerving how difficult it was to preſerve his integrity, and yet live ſecurely, he reſolved to follow thoſe two maxims of Pomponius Atticus, whom he propoſed to himſelf as a pattern, viz. "to engage in no faction, nor meddle in

any public buſineſs, and conſtantly to favour and relieve thoſe that were loweſt." He was employed in his practice by the party who adhered to King Charles I. and was one of the council to the earl of Strafford, archbiſhop Laud, and the king himſelf. He alſo generouſly relieved the loyaliſts in their pecuniary diſtreſſes. Being univerſally eſteemed for the honeſty and uprightneſs of his character, and regarded as an eminent lawyer, he was entertained by both parties, the preſbyterians, as well as the loyaliſts. In 1643, he took the covenant, and appeared ſeveral times with other laymen among the aſſembly of divines. He was then in great eſteem with the parliament, and employed by them on ſeveral important affairs. In every ſtation in which he was placed, he exhibited the moſt inflexible integrity and firmneſs.

After the death of Charles I. he was earneſtly importuned by Cromwell, to take the place of one of the juſtices of the bench; he had at firſt conſiderable ſcruples concerning the authority under which he was to act; but, at length, was prevailed upon to accept the office, from the conſideration, "that it being abſolutely neceſſary to have juſtice and property kept up at all times, it was lawful to take a commiſſion from uſurpers, if he made no declaration of acknowledging their authority," which he never did. Some time after, he was made a judge, in which ſtation he ſhowed his juſtice and courage on ſeveral occaſions.

Soon after the reſtoration, he was knighted by King Charles II. who conſtituted him chief baron of the exchequer. When the lord chancellor Clarenden delivered him his commiſſion, he told him, that "if the king could have found out an honeſter and fitter man for that employ-

ment, he would not have advanced him to it, and that he had preferred him, becauſe he knew none that deſerved it ſo well." He continued eleven years in that office; and very much raiſed the reputation of the court by his impartial adminiſtration of juſtice, and alſo by his generoſity,* vaſt diligence, and great exactneſs in trial. He would never receive private addreſſes or recommendations from the greateſt perſons, in any cauſe where juſtice was concerned. One of the firſt peers of England went once to his chamber, and informed him "that having a ſuit in law to be tried before him, he came to acquaint him with it, that he might the better underſtand it, when it ſhould be heard in court." The lord chief baron interrupted him, and declared "that he never received any information of cauſes but in open court, where both parties were to be heard alike." The duke departed greatly diſſatisfied, and complained to the king. But his majeſty ordered him "to content himſelf, that he was no worſe uſed, and ſaid, he would have treated himſelf no better, if he had gone to ſolicit him in any of his own cauſes."

Judge Hale had learnt from Solomon, that "a gift perverteth the ways of judgment." Hence he conſtantly refuſed to receive the ſmalleſt preſents from thoſe who had any cauſes to be tried before him.

In the year 1671, this eminent man was promoted to the place of lord chief juſtice of England. This choice

* Judge Hale laid aſide a tenth part of all he obtained for the poor; and was aſſiduouſly careful to find proper objects for his charities; literally following our Saviour's direction, he gave no entertainments but to the poor. He never went to any public entertainments.

was univerſally applauded; for he was valued and admired by men of all ſides and perſuaſions. He behaved in that high ſtation with his uſual ſtrictneſs, regularity, and diligence. About five years after his advancement, his health began to decline, and he made a formal ſurrender of his office. During a lingering and painful ſickneſs, he exhibited the moſt exemplary patience and perfect reſignation to the will of God. He continued to enjoy the free uſe of his reaſon and underſtanding to the laſt moment, which he had often and earneſtly prayed for during his illneſs. He died on the 25th of December, 1676, aged ſixty ſeven years.

Biſhop Burnet, the writer of Judge Hale's life, concludes his character in theſe words. "He was one of the greateſt patterns this age has produced, whether in his private deportment, as a chriſtian, or in his public employments at the bar, or on the bench."

He was twice married, and had ten children, all of whom he ſurvived except one ſon and a daughter.

This great and good man beheld with deep concern the impiety and atheiſm of the age in which he lived, and he oppoſed it in his writings, as well as by the ſhining example of his life. Notwithſtanding the variety of his public avocations, he was the author of fourteen different works, among which were the following, viz. "Contemplations, moral and divine." "The primitive origination of mankind, conſidered and explained according to the light of nature." "His judgment of the nature of true religion, the cauſes of its corruption, and the church's calamity by men's additions and violences, with the deſired cure." "A treatiſe concerning proviſion for the poor."

"A diſcourſe of the knowledge of God and of ourſelves, firſt by the light of nature, ſecondly, by the ſacred Scriptures."
Burnet's Life of Hale.—Biographia Britanica, Vol. IV.

Dr. THOMAS SYDENHAM.

Thomas Sydenham, an excellent Engliſh phyſician, was born in Dorſetſhire, in the year 1624. At the age of eighteen, in 1642, he commenced a commoner of Magdalen Hall in Oxford, where it is not probable, that he continued long, as he informs us himſelf, that he was withheld from the univerſity by the commencement of the war; nor is it known in what ſtate of life he engaged, or where he reſided, during the long ſeries of public commotion.

His application to the ſtudy of phyſic was, as himſelf relates, produced by the perſuaſive arguments of Dr. Cox, a phyſician then eminent in London. After he had determined upon the medical profeſſion, he retired to the univerſity at Oxford, where he ſpent ſeveral years in intenſe application to ſtudy.

Nor was he ſatisfied with the opportunities of knowledge which Oxford afforded, but travelled to Montpelier, which was then the celebrated ſchool of medicine, in ſearch of farther information. In 1648, he was admitted to the degree of bachelor of phyſic.

When he thought himſelf qualified for practice, he fixed his reſidence at Weſtminſter, became doctor of phyſic at Cambridge, received a licenſe from the college of phyſicians; and lived in the firſt degree of reputation and af-

fluence of practice for many years; without any other enemies than thoſe he raiſed by the ſuperiour merit of his conduct, the brighter luſtre of his abilities, or his improvements in medical ſcience.

It is a melancholy reflection, that they who have attained the higheſt reputation, by preſerving or reſtoring the health of others, have often been hurried away before the natural decline of life, or have paſſed many of their years under the torments of thoſe diſtempers, which they profeſs to relieve. In this number was Sydenham, whoſe health began to fail in the fifty ſecond year of his age, by the frequent attacks of the gout, to which he was ſubject for a great part of his life.

He never diſcovered any indecent impatience, or unmanly dejection under his torments, but ſupported himſelf by the reflections of philoſophy, and the conſolations of religion; and in every interval of eaſe, applied himſelf to the aſſiſtance of others, with his uſual aſſiduity.

After a life thus uſefully employed, he died at his houſe in Pall Mall, on the 29th of December, 1689, and was buried in the aiſle, near the ſouth door of the church of St. James, at Weſtminſter. What was his character, as a phyſician, appears from the treatiſes which he left; and from them it may likewiſe be collected, that his ſkill in phyſic was not his higheſt excellence; that his whole character was amiable; that he was a firm believer in the truth of chriſtianity; that his chief view was the benefit of mankind, and the chief motive of his actions the will of God, whom he mentions with reverence, well becoming the moſt enlightened and moſt penetrating mind.

Johnſon's Works, Vol. IV.

Honourable ROBERT BOYLE.

Robert Boyle, an eminent philoſopher and chemiſt, and a truly good man, was the ſon of Richard earl of Cork. He was born in the province of Munſter, in Ireland, in the year 1627. When he was nine years old, his father ſent him to England, in order to be educated at Eton ſchool, under Sir Henry Wotton, who was the earl of Cork's old friend and acquaintance. Here he ſoon diſcovered a force of underſtanding, which promiſed great things, and a diſpoſition to cultivate and improve it to the utmoſt. The greateſt diligence and application to ſtudy, was a diſtinguiſhing trait of his early life. He not only made a prodigious progreſs in many branches of literature, but in ſome that have been always ſuppoſed the moſt difficult and abſtruſe; and he has been characteriſed, as "the moſt exact ſearcher into the works of nature, that any age has produced."

Soon after his education was completed, he made a tour to various parts of Europe. While upon his travels, his thoughts often turned upon religious ſubjects; and at that time he was ſo greatly diſtreſſed with doubts, reſpecting the truth of chriſtianity, that he was almoſt tempted to deſpair and ſuicide. He laboured under this perplexity and melancholy, for a conſiderable time; but at length, after exerting all the energy of his mind, to make a ſerious and impartial examination of the ſubject, he became confirmed in the belief of the chriſtian religion.

Mr. Boyle returned to England in the year 1644, and applied himſelf with incredible induſtry to ſtudies of various kinds: to thoſe of natural philoſophy and chemiſtry in particular. He completed three excellent pieces be-

fore he was twenty years of age. He was affiduous in cultivating the acquaintance of perſons who were diſtinguiſhed for abilities and learning, to whom he was, in every reſpect, a ready, uſeful, generous aſſiſtant, and with whom he held a conſtant correſpondence. He was alſo one of the firſt members of that ſmall, but learned body of men, who, when all academical ſtudies were interrupted by the civil wars, ſecreted themſelves, about 1645, and held private meetings, firſt in London, afterwards at Oxford, for the ſake of canvaſſing ſubjects of natural knowledge, upon that plan of experiment, which Lord Bacon had delineated. They ſtyled themſelves the Philoſophical College; and, after the reſtoration, were incorporated by the name of the Royal Society.

In 1652, he went to Ireland, to ſettle his eſtates in that kingdom. He returned to England in 1654, and fixed his reſidence at Oxford. Here he had the ſatisfaction of finding ſociety perfectly congenial to his taſte; a number of his learned friends having reſorted thither for the ſame reaſons. The Philoſophical Society being now transferred from London to Oxford, it was during his abode here, that he invented the air pump, which was perfected for him, by the ingenious Mr. Hooke, in 1658. By this he made ſuch experiments, as enabled him to diſcover and demonſtrate ſeveral qualities of the air, which laid the foundation for a more complete theory on the ſubject.

But philoſophy, and inquiries into nature, though they engaged his attention deeply, did not occupy it entirely; ſince we find he ſtill continued to purſue critical and theological ſtudies. Indeed the principal deſign of his phi-

loſophical reſearches, was to raiſe in himſelf and others, more ſublime conceptions of the greatneſs and glory, and of the wiſdom and goodneſs of God.

Upon the reſtoration of Charles II. he was treated with great civility and reſpect, by the king and his two firſt miniſters, Southampton and Clarenden. He was repeatedly offered a peerage, but did not ſee the charms, which ſome have found in a coronet. The lord chancellor Clarenden urged him to enter into holy orders, of which he had ſerious thoughts; but one reaſon which determined him againſt it, was, that he believed that he might in ſome reſpects be of more ſervice to religion by continuing a layman. He knew that infidels objected againſt the teſtimony of the clergy, that they were intereſted characters, and hoped he might have more influence, from his having no ſhare in the patrimony of the church. He choſe therefore to purſue his philoſophical ſtudies in ſuch a manner, as might be moſt effectual for the ſupport of religion, and began to communicate to the world the fruits of his ſtudies.

The philoſophical works of this great man are too large to be particularly enumerated in this place. The celebrated Dr. Boerhaave obſerves, that "to him we owe the ſecrets of fire, air, water, animals, vegetables, and foſſils: ſo that from his works may be deduced the whole ſyſtem of natural knowledge."

The veneration he had for the ſacred ſcriptures, appears not only from his making them his conſtant ſtudy, and exhorting others to peruſe them with the ſame attention; but by a number of valuable performances, which he wrote in defence of chriſtianity.

In 1663, he publiſhed "Conſiderations on the Style of the Holy Scriptures." It was an extract from a larger work, entitled "An Eſſay on Scripture."

In 1673, he printed a piece that had been written nearly ten years before, entitled "The Excellency of Theology, compared with Natural Philoſophy, as both are the objects of men's ſtudy, in an Epiſtle to a Friend."

In 1675, he publiſhed "Some Obſervations upon the reconcileableneſs of Reaſon and Religion;" to which was annexed, "A diſcourſe upon the poſſibility of the Reſurrection."

In 1681, he publiſhed his "Diſcourſe on things above Reaſon;" in which he makes it appear, that ſeveral things which we judge to be contrary to reaſon, becauſe above the reach of our underſtanding, are not therefore to be thought unreaſonable, becauſe we cannot comprehend them, ſince they may be apparently reaſonable to a greater and more comprehenſive underſtanding.

In 1685, he publiſhed a tract, "Of the high veneration man's intellect owes to God, peculiarly for his wiſdom and power."

In 1690, he publiſhed a moſt excellent work, entitled "The Chriſtian Virtuoſo;" ſhewing, that by being addicted to experimental philoſophy, a man is rather aſſiſted, than indiſpoſed to be a good chriſtian.

Mr. Boyle's zeal for the advancement of chriſtianity, was alſo exhibited by many and large benefactions for that purpoſe. He was at the charge of the tranſlation and impreſſion of the New Teſtament in the Malayan language, which he ſent over all the Eaſt Indies. He gave a noble reward to him who tranſlated Grotius's valuable

book, of the "Truth of the Chriſtian Religion," into Arabic, and was at the charge of a whole impreſſion, which he ordered to be diſtributed in all the countries, where that language is underſtood. He alſo contributed largely towards carrying on the impreſſion of the New Teſtament in the Turkiſh language. He was at ſeven hundred pounds charge, in the edition of the Iriſh Bible, which he ordered to be diſtributed in Ireland; and he contributed largely to the impreſſions of both the Welſh and the Iriſh Bible in Scotland. He gave, during his life, three hundred pounds, to advance the deſign of propagating the chriſtian religion in America; and as ſoon as he heard that the Eaſt India Company were entertaining propoſitions for a ſimilar deſign in the Eaſt, he ſent a hundred pounds for a beginning, but intended greatly to enlarge his charity, when it was begun in earneſt. In his will he ordered, that a liberal proviſion ſhould be made for the perſon, who ſhould in a few, well digeſted ſermons, ſet forth the truth of the chriſtian religion in general, without deſcending to the ſubdiviſions among chriſtians. In fine, his charities were ſo extenſive, that they amounted to upwards of one thouſand pounds per annum.

As early as the year 1689, this eminent man found his health and ſtrength gradually decline; but he ſtill continued his ſtudies and labours for the welfare of mankind. In 1691, his complaints became very alarming. He died on the 30th of December the ſame year, aged ſixty five. He had lived forty years with his ſiſter, lady Ranelagh, a woman of great and eminent piety; and they died within a few days of each other.

He was buried in St. Martin's church in the Fields,

contributed his aſſiſtance to ſome pieces, which the earl procured to be publiſhed, in order to excite the nation to an attention to the intereſt of liberty. His patron being ſtill preſident of the board of trade, Mr. Locke was ſecretary to a commiſſion from that board, which he held till the year 1674, when the commiſſion was diſſolved.

After he had diligently employed a great part of his life in uſeful occupations, he accepted an offer that was made him by Sir Francis Maſham and his lady, of an apartment in their country ſeat at Oates in Eſſex. There he ſpent the greateſt part of the remainder of his days; and had the happineſs of finding a moſt agreeable friend and companion in lady Maſham,* a woman of great ability and learning, who diſcuſſed with judgment and ability the moſt abſtruſe points in metaphyſics and divinity.

In the decline of life, he reſigned his ſeat at a board of trade; and entirely devoted his time to the ſtudy of the Scriptures. He was never weary of admiring the great views of that ſacred book, and the juſt relation of all its parts, and every day made diſcoveries in it, which gave him freſh cauſe of admiration. This great philoſopher ever expreſſed the moſt profound veneration for the word of God, and earneſtly exhorted chriſtians to make it their ſtudy. In a letter written the year before his death, to one who aſked this queſtion, "What is the ſhorteſt and ſureſt way, for a young gentleman to attain to a true knowledge of the chriſtian religion, in the full and juſt extent of it?" His anſwer is, "let him ſtudy the Holy Scripture, particularly the New Teſtament. Therein are

* See life of lady Maſham, in Female Biography, Vol. V.

contained the words of Eternal Life. It has God for its author; Salvation for its end; and Truth without any mixture of errour for the matter."

The death of this excellent man was agreeable to his life; his diſſolution approaching by ſenſible but ſlow advances, he prepared himſelf for the laſt conflict with the calmneſs of a philoſopher, and the fortitude of a chriſtian. The day before his death, while lady Maſham was ſitting by his bed ſide, he exhorted her to regard this world only as a ſtate of preparation for a better; adding, that "he had lived long enough, and thanked God for having paſſed his life ſo comfortably; but that this life appeared to him mere vanity."

The ſame day, he particularly adviſed all about him to read the Scriptures; and deſired to be remembered by them at evening prayers. Being told that, if he choſe it, the whole family ſhould be with him in his chamber, he ſaid, "he ſhould be very glad to have it ſo, if it would not give too much trouble; and an occaſion offering to ſpeak of the goodneſs of God, he eſpecially exalted his kindneſs to man in juſtifying him by faith in Jeſus Chriſt; and returned God thanks, in particular, for having bleſſed him with the knowledge of the Divine Saviour."

On the following day, he expired without a groan, (October 28, 1704,) and was interred in the church of Oates, where a monument was erected to his memory, with a modeſt inſcription written by himſelf. He died ſincerely lamented by the good and wiſe, and his fame has ſuffered no diminution, by the lapſe of nearly an hundred years.

This great man was the author of various learned

works, which have been highly celebrated. His "Letters on Toleration" were printed 1689. His "Treatiſe on Government," and "Eſſay on the Human Underſtanding," was publiſhed 1690; and his "Thoughts Concerning Education," &c. 1693. He alſo has written a number of valuable works on religious ſubjects, as, "A Diſcourſe on Miracles;" A Treatiſe on the Reaſonableneſs of Chriſtianity," as delivered in the Scriptures, publiſhed 1695; "A Vindication of this Reaſonableneſs," 1696; and a "Paraphraſe and Notes on the Epiſtles of St. Paul," publiſhed 1709. The whole catalogue of his works is too large to be particularly enumerated. The greateſt part of them were publiſhed in 1714, in three volumes folio.

A late celebrated writer thus characterizes Mr. Locke. "He was rendered truly illuſtrious by his wiſdom and virtue; by the diſintereſtedneſs and uprightneſs of his conduct; by his love of truth, and his ardent attachment to the great intereſts of mankind. He analyſed the human mind; explained its operations, and illumined the intellectual world by the ſagacity of his reſearches. He examined the foundation of civil government; traced it to its ſource, and illuſtrated and enforced its genuine principle. He maintained the juſtice, the reaſonableneſs of religious toleration, with a clearneſs, a preciſion, and a force of argument, that has not been equalled by any preceding writer. He laboured to elucidate the Sacred Scriptures; to advance the intereſts of Revelation and of virtue; to looſen the bands of tyranny, to promote the cauſe of liberty, of juſtice, and of humanity. His ſentiments are founded upon reaſon, truth, and juſtice; and his name will con-

tinue to be revered wherever learning, liberty, and virtue ſhall be held in eſtimation."

As a tribute to the memory of Mr. Locke, Queen Carolina, conſort to George II. erected a pavilion in Richmond Park, in honour of philoſophy, where ſhe placed his buſt with Bacon, Newton, and Clark, as the four principal Engliſh philoſophers.

Biographia Britannica.—Britiſh Plutarch.—Biographical Dictionary

Sir ISAAC NEWTON.

Isaac Newton, a moſt celebrated Engliſh philoſopher and mathematician, and one of the greateſt geniuſes that ever appeared in the world, was deſcended of an ancient family, which ſettled for three centuries upon the manor of Woolſtrope, in Lincolnſhire, where he was born, on Chriſtmas day, 1642. At twelve years of age, he was ſent to the Grammar ſchool at Grantham; and at eighteen, removed to Trinity College at Cambridge, in 1660.

His uncommon ſtrength of mind was exhibited at an early age; being particularly attached to mathematical ſtudies, he ſoon made himſelf maſter of Euclid, and that author was diſmiſſed, as too plain and ſimple to employ his time. He advanced at once into more ſublime ſtudies; and it is certain, he had laid the foundation of his two immortal works, the Principia, and Optics, before he had completed the twenty fourth year of his age.

When Newton had finiſhed his Principia, it required

ſome time, before the world could underſtand his philoſophical principles. The beſt mathematicians were obliged to peruſe it with the utmoſt attention, before they could make themſelves maſters of it; and thoſe of a lower rank were afraid to venture upon this work, till encouraged by the teſtimonies of the moſt learned; but at laſt, when his genius came to be more fully known, the approbation which had been ſo ſlowly obtained became univerſal, and nothing was to be heard, from all quarters, but one general ſhout of admiration.—"Does Mr. Newton eat, drink, or ſleep like other men?" ſaid the Marquis de l'Hoſpital, one of the greateſt mathematicians of the age, to the Engliſh who viſited him. "I repreſent him to myſelf as a celeſtial genius, entirely diſengaged from matter."

It is impoſſible, in this ſketch, to give a particular account of his diſcoveries, which were ſo extenſive as to embrace the univerſe. It is ſaid by Keil, that, "if all philoſophy and mathematics, were conſidered as conſiſting of ten parts, nine of them are entirely of his diſcovery and invention."

In contemplating the various excellencies of his profound genius, it is difficult to ſay, whether ſagacity, penetration, energy of mind, or diligence, appear moſt conſpicuous; yet with unaffected humility, he diſclaimed all ſingular pretenſions to ſuperiour talents. He obſerved to one of his friends, who was complimenting him on his ſublime diſcoveries, "that if he had done any thing in ſcience worthy of notice, it was owing to patient induſtry of thinking, rather than to extraordinary ſagacity." He always put himſelf on a level with his company; no ſingularities, natural or affected, diſtinguiſhed him from other men; and

the moſt cenſorious obſervers could never charge him with the vanity of preſumed ſuperiority.

His genius and learning had procured him merited honours. As early as 1669, he was choſen profeſſor of mathematics in Cambridge; and in 1696, he was appointed warden to the Mint, in which employment he did very ſignal ſervice to the nation. Three years after, he was appointed maſter of that office; a place worth twelve or fifteen hundred pounds per annum, which he held till his death. In 1703, he was choſen Preſident of the Royal Society, having previouſly been elected a member of the Royal Academy of Sciences at Paris. The French ſoon relinquiſhed the philoſophy of their countryman Des Cartes, for the ſolid principles of Newton.

This great man did not neglect the opportunities of doing good, which the revenues of his patrimony, and a profitable employment, improved by prudent economy, put in his power. When decency, or any occaſion required expenſe or ſhow, he knew how to be magnificent with a very good grace. At other times, that pomp, which dazzles weak minds, was retrenched, and the expenſe ſaved for better purpoſes.

Notwithſtanding Sir Iſaac's intenſe application to ſtudy, he was not ſo abſorbed in philoſophy, but that he was able to diſengage his thoughts, when his other affairs required his attention; and as ſoon as he had leiſure, to reſume his reſearches where he had left off. This he appears to have performed, not ſo much by the extraordinary ſtrength of his memory, as by the force of his inventive faculty. Hence, he had read fewer of the modern mathematicians than could have been expected, his own prodigious invention

readily ſupplying him with what he might have occaſion for, in the purſuit of any ſubject he undertook to inveſtigate.

This extraordinary man was alſo diſtinguiſhed for the meekneſs of his diſpoſition, and his great love of peace. He would rather have choſen to remain in obſcurity, and loſe the credit of the moſt ſublime diſcoveries, than to have relinquiſhed that tranquility of mind, which he conſtantly endeavoured to preſerve. We find him reflecting on the controverſy, reſpecting his optic lectures, in which he was almoſt unavoidably engaged, in the following terms. "I blamed my own imprudence, for parting with ſo real a bleſſing as my quiet, to run after a ſhadow."

To crown all the other excellencies which adorn his character, this great philoſopher is well known to have been a firm believer, and a ſerious chriſtian; hence he applied his diſcoveries concerning the frame and ſyſtem of the univerſe, to demonſtrate the being of a God, and to illuſtrate his power and wiſdom in the creation.

He devoted himſelf with the utmoſt attention, to the ſtudy of the Holy Scriptures, and conſidered their ſeveral parts with uncommon exactneſs; particularly, as to the order of time, and the ſeries of prophecies and events, relating to the Meſſiah. In 1728, he publiſhed his chronology, which explains the connexion between ſacred and profane hiſtory; and furniſhes new illuſtrations of ſeveral texts of Scripture. After this, he publiſhed his obſervations on the Prophecies of Daniel, and the Apocalypſe of St. John, in 1733. He endeavours to prove in this work, that the famous prophecy of Daniel's weeks was an expreſs prediction of the coming of the Meſſiah, and fulfilled in *Jeſus* Chriſt.

With reſpect to his religious ſentiments, though firmly attached to the church of England, he was greatly averſe to the perſecution of the nonconformiſts. He judged of men by their manners, and the true ſchiſmatics, in his opinion, were the vicious and wicked.

After enjoying an uniform ſtate of health, the reſult of temperance and regularity, till the age of eighty, he began to be afflicted with an incurable and painful diſeaſe; and the paroxyſms of his diſorder were diſtreſſing in the higheſt degree. In theſe trying circumſtances, he was never obſerved to utter the leaſt complaint, nor to expreſs the ſmalleſt impatience; but in his intervals of eaſe, aſſumed all that cheerfulneſs and good humour, which had ever been a diſtinguiſhing trait in his character.

He reſigned his life, March 20, 1726, in the eighty fifth year of his age; and was honoured with a pompous funeral. An elegant monument, in Weſtminſter Abbey, was erected to his memory.*

The principles of this excellent man, and his conduct through life, have left a ſtrong and pleaſing evidence, that the higheſt intellectual powers harmonize with religion and virtue; and that there is nothing in chriſtianity, but what will abide the ſcrutiny of the ſoundeſt and moſt enlarged underſtanding.

Dr. Ryland makes the following remarks on the character and writings of this great philoſopher.

"In Sir Iſaac Newton's Diſſertation on Daniel and

* The works of Sir Iſaac Newton were collected, 1784, with a valuable commentary, in five handſome quarto volumes, by the Rev. *Dr. Horſley, now biſhop* of Rocheſter.

Revelations, you ſee the greateſt geometrician in the world, who underſtood the nature of demonſtration, as well as any man that ever lived, bowing his underſtanding to the revelation of God, and ſtudying that revelation all his days; we are aſſured, that his Bible was always lying on his table or deſk before him. The character and practice of this great man, is more than ſufficient to weigh down to eternity all the Bolingbrokes and Humes, the Rouſſeaus and Voltaires, that have ever lived, or ever will live to the end of time. Let the modern free thinkers, or rather half thinkers, or no thinkers, hide their heads in confuſion and darkneſs, inſtead of ſtanding up with impudence againſt ſo great a maſter of reaſon and philoſophy."

Biographia Britannica.—Biographical Dictionary, Vol. XI.—Ryland's Contemplations.

JOHN WILMOT, EARL OF ROCHESTER.

The life of the earl of Rocheſter affords a ſtrong proof that licentiouſneſs of conduct renders the mind acceſſible to the principles of infidelity; and that a total diſregard to every moral leads to a reſolute denial of every religious obligation. It alſo exhibits a ſtriking inſtance of the power of reclaiming grace, which cauſed this nobleman publicly to recant his errours, and enabled him to reſign his life, filled with the ſublime conſolations which the goſpel affords to penitent ſinners.

JOHN WILMOT, afterwards earl of Rocheſter, the ſon of Henry, earl of Rocheſter, was born April 10, 1657, in Oxfordſhire. After a grammatical education, at the ſchool

of Burford, he entered a nobleman in Wadham College, in 1659, only twelve years old, and in 1661, at fourteen, was made maſter of arts, with ſome other perſons of high rank.

He travelled afterwards into France and Italy, and on his return devoted himſelf to the court. At this period he unhappily addicted himſelf to diſſolute and vicious company, by which his principles were corrupted, and his manners depraved. Loſt to all ſenſe of religious reſtraint, and finding it not convenient to admit the authority of laws, which he was reſolved not to obey, he ſheltered his wickedneſs behind infidelity.

Having an active and inquiſitive mind, he never, except in his paroxyſms of intemperance, was wholly negligent of ſtudy; but read what is conſidered as polite learning ſo much, that he is mentioned by Wood as the greateſt ſcholar of all the nobility. Sometimes he retired into the country, and amuſed himſelf with writing libels, in which he did not pretend to confine himſelf to truth.

As long as his health allowed him to indulge his paſſions, his life was one continued ſcene of debauchery; he however frequently felt ſtrong remorſe for his impious conduct.

On a tour into the Weſt of England, ſometime before his laſt illneſs, he informed the perſon who attended him, that, "when on his journey, he had been arguing with greater vigour againſt God and religion, than he had ever done in his life before; but like the great convert Paul, he found it hard to ſtrive againſt ſuperiour force, for his heart was at that time ſtruck ſo powerfully, that he argued as much for God and virtue, as ever he had done againſt them."

One day at an atheiſtical meeting, at the houſe of a perſon of quality, he undertook to be the principal champion

of impiety, and received the applauſe of the whole company; but here again his conſcience reproached him, and he exclaimed to himſelf, "Good God! that a man who walks upright, who ſees the wonderful works of God, and has the uſe of his ſenſes and reaſon, ſhould uſe them to the defying of his Creator."

Theſe ſucceſſive convictions however gradually wore off, till they returned with full force upon his mind, in his laſt ſickneſs. He then ſeriouſly reſolved to turn to God unfeignedly, and to do all that was poſſible, in the ſhort time allotted him, to obviate the effects of his ill example, and teſtify his ſincere penitence for * his ſins, and firm belief of the great truths of chriſtianity.

He reproved his old companions in iniquity, with energy and fidelity. He contemned the abſurd philoſophy of Hobbes, and acknowledged that it had corrupted his own, and the principles of many others. He ordered his profane and indelicate writings to be burnt. He expreſſed an ardent concern for the religious education of his children; † and wiſhed his ſon might never be ſuch a wit

* The reader is referred to an account of the life and death of the earl of Rocheſter, by Biſhop Burnet, which book, ſays Dr. Johnſon, the critic ought to read for its eloquence, the philoſopher for its arguments, and the ſaint for its piety."

† Dr. Watts alludes to this circumſtance, in the following lines in his Lyric Poems.

"Strephon, of noble blood, and mind,
Forever ſhine his name;
As death approach'd his ſoul refin'd,
And gave his looſer ſonnets to the flame.
Burn, burn, (he cried with ſacred rage,)

as he had been; or one of thoſe wretched beings, who pride themſelves in reviling God and religion. He proteſted that he would not wilfully commit a ſin to gain a kingdom; and for the admonition of others, ſubſcribed the following recantation, which he ordered to be publiſhed.

"For the benefit of all thoſe, whom I may have drawn into ſin, by my example and encouragement, I leave to the world, this my laſt declaration, which I deliver in the preſence of the great God, who knows the ſecrets of all hearts, and before whom I am preparing to be judged; that, from the bottom of my ſoul, I deteſt and abhor the whole courſe of my former wicked life; that I think, I can never ſufficiently admire the goodneſs of God, who has given me a true ſenſe of my pernicious opinions and vile practices; by which I have hitherto lived without hope, and without God in the world; have been an open enemy to Jeſus Chriſt, doing the utmoſt deſpite to the Holy Spirit of Grace; and that the greateſt teſtimony of my charity to ſuch, is to warn them in the name of God, and as they regard the welfare of their immortal ſouls, no more to deny his being or providence, or deſpiſe his goodneſs; no more to make a mock of ſin, or contemn the pure and excellent religion of our bleſſed Redeemer, through whoſe merits alone, I one of the greateſt of ſinners, do yet hope for mercy and forgiveneſs."

During his illneſs he expreſſed his unfeigned reſignation

Hell is the due of every page.
Hell be the fate, (but O indulgent Heaven,)
So vile the Muſe, and yet the man forgiven."

to the divine will; and declared that he only defired to live to evince the truth of his repentance, by the entire change in his future conduct.

The Scriptures, which had been ſo often the ſubject of his ridicule, now appeared extremely beautiful. The apparent inconſiſtencies, which his corrupt mind formerly magnified, vaniſhed; as he found them to be the power of God to his ſalvation. He frequently requeſted his attendants to read the fifty third of Iſaiah to him; upon which he uſed to deſcant in a very affecting paraphraſe.

This nobleman, in the midſt of his ſickneſs exclaimed, "Shall the unſpeakable joys of Heaven be conferred on me! O mighty ſinner, *never*, but through this infinite love and ſatisfaction. O *never*, but by the purchaſe of thy blood!" I ſhall now die, (ſaid he, three or four days before his diſſolution,) "But O! what unſpeakable glories do I ſee! What joys beyond thought and expreſſion am I ſenſible of. I am aſſured of God's mercy to me, through Jeſus Chriſt. O! how I long to die, and be with my Saviour!" He expired without a groan, in 1680, in the thirty third year of his age.

Mr. Brown, in his poem called Sunday thoughts, has thus deſcribed the death of the earl of Rocheſter:

"Then, with a placid ſmile, and guſhing eyes,
Fix'd on his Lord, a joy too big for words,
Full of calm confidence, and hope, and peace,
He bow'd, ador'd, and on his breaſt expir'd.
—— Now, in the bleſt ſociety of ſaints,
With the thron'd claſs, of pardon'd penitents,
(His brother miſcreant who on Calvary nail'd,
Died near his God, and ſiſter Magdalen)
The victor ſings the Lamb's triumphant ſong.

——Leaving his impious life, his godly death,
A monument, in every age to ſtand,
For guiltieſt ſinner, of redeeming power."

Burnet's Life of Rocheſter.—Johnſon's Lives of the Poets.—Power of Religion.—Parſons' Sermon on the death of Rocheſter.

Dr. NEHEMIAH GREW.

Nehemiah Grew, a learned Engliſh writer and phyſician, was born at Coventry; his father, a celebrated nonconformiſt clergyman, was ſettled at St. Michael's pariſh in that city. After educating his ſon in his own principles, he ſent him to complete his ſtudies in one of the foreign univerſities, where he took the degree of doctor of phyſic, and his merit ſoon procured him extenſive practice.

In the year 1672, he came to London, and was choſen Fellow of the Royal Society; a few years after, he was choſen their ſecretary, and rendered himſelf eminently uſeful by his virtues and talents. In 1680, he was admitted an honorary Fellow of the College of phyſicians in London. He was the author of ſeveral valuable works; particularly, "The Anatomy of Plants," folio, illuſtrated with eighty three very curious engravings. All his writings are calculated to promote learning and piety.

His laſt production is entitled, "A Diſcourſe of the Univerſe, &c." chiefly written to demonſtrate the truth and excellence of the Bible. The author ſhews in this work, that "religion, ſo far from being inconſiſtent with,

is the higheſt point and perfection of philoſophy." He died ſuddenly, on the 25th of March 1711.

The character of Dr. Grew is ſufficiently exhibited in his writings: for they breathe a ſpirit of ſincere piety, and clearly evince, that his object was to encourage and recommend religion, and render his knowledge ſubſervient to the glory of God, and the good of mankind.

Britiſh Biography.

JAMES BONNEL, Esq.

JAMES BONNEL, was born at Geneva, in 1653, where his father then reſided, as a merchant. At the age of fourteen, he was ſent to a philoſophical ſchool, in Oxfordſhire; and afterwards to Catherine Hall, Cambridge. After his education at the univerſity was completed, he travelled to Holland and Flanders, as private tutor to a gentleman's ſons; and in 1684, went to Ireland as accountant general, in right of a patent granted to his deceaſed father. He behaved in ſo obliging a manner, in the diſcharge of this office, as to acquire the eſteem of the government, and the affectionate regard of all who were honoured with his intimacy. During the reign of James II. he neither deſerted his employment, nor complied with the arbitrary meaſures of the court. His continuance in office was highly advantageous to the proteſtant intereſt in Ireland; for whatever he received out of his place, he literally diſtributed among the poor, diſtreſſed proteſtants; he embraced every opportunity to relieve the injured; and boldly advocated their cauſe, before

thoſe who were in power. He lived to ſee the revolution in England, which event afforded him the greateſt ſatisfaction.

Mr. Bonnel had a very early ſenſe of religion, which led him to ſtudy the Practice of Piety, at eleven years old, and to form his devotions on the plan, which is there preſcribed.

The influence of religious principles appeared conſpicuous in the whole courſe of this excellent man's life. His charity was ſo great, that he gave the eighth part of his yearly income to the poor. He was a pattern to all, for humility, meekneſs and contempt of the world. One of his intimate acquaintance declared, "That he never knew him do a thing, or utter a word, that he would have wiſhed undone, or unſaid, in the laſt moments of his exiſtence."

Mr. Bonnel was diſtinguiſhed for his ability and extenſive information, as well as for the excellence of his moral and religious character. He was maſter both of the ornamental and the neceſſary parts of learning. He had a perfect acquaintance with the Greek and Roman authors. In philoſophy and oratory, he exceeded moſt of his contemporaries at the univerſity; and had applied himſelf with ſucceſs to mathematics and muſic.

This pious man publiſhed a number of meditations and prayers, which are inſerted in his life; and altered and improved a Harmony of the Goſpels, written by another hand.

In the year 1699, he was ſeized with a malignant fever, of which he died, comfortably depending on his Redeemer's merits. A neat marble monument was, by his relict, erected to his memory.

Biographia Britannica, Vol. V.—Defence of Experimental Religion, Vol. II.

Dr. BERNARD NIEUWENTYT.

Bernard Nieuwentyt, an eminent Dutch philoſopher and mathematician, was born Auguſt 10, 1654, at Weſtgraafdyk, in North Holland, of which place his father was miniſter. He diſcovered a taſte for learning in his infancy; and in particular, applied himſelf early to logic. Hence he proceeded to the mathematics, in which he made great proficiency; but his application to that branch of learning did not deter him from ſtudying both phyſic and law. He ſucceeded in all theſe ſciences, and became a good philoſopher, a great mathematician, a celebrated phyſician, and an able and juſt magiſtrate.

Though naturally of a grave and ſerious diſpoſition, his engaging manner conciliated the affection of thoſe, with whom he converſed. Hence he acquired great eſteem and credit, in the council of the town of Pomevend, where he reſided; and alſo in the ſtates of that province, who reſpected him more highly on account of his never engaging in any cabals or factions to ſecure their good opinion. He was more attentive to cultivate the ſciences than eager to obtain the honours of the government; contenting himſelf with being counſellor and burgomaſter of the town, without ſeeking any other poſts, which might interfere with his literary purſuits, died in 1730, leaving an excellent moral and religious character.

Dr. Nieuwentyt evinced his firm belief in chriſtianity, by a publication entitled, "The Religious Philoſopher, or the Right Uſe of contemplating the Works of the Creator, for the conviction of Atheiſts and Infidels."* He

* *Dr. Nieuwentyt* was the author of ſeveral other publications written in the Dutch language.

declares in his preface, "that the design of writing these contemplations is, to convince atheists of the wisdom, power, and goodness of God, the maker and ruler of all things; and infidels, (who acknowledge a God, but reject the authority of divine revelation,) that the Scriptures are of more than human original; and in this way, to represent to both of them the right use of the contemplation of the world; and by turning their thoughts to the knowledge of nature, to lead them on to the true notions of the Deity."

General Biographical Dictionary, Vol. XI.—Nieuwentyt's Religious Philosopher.

HENRY W. LUDOLPH, Esq.

Henry William Ludolph, a learned traveller, was a native of Enfurt, in Germany, and born in 1655. He was son to George Henry Ludolph, a counsellor of that city, and nephew to the famous Job Ludolph, who had some share in the care of his education, and the regulation of his studies. He thus became qualified for the post he afterwards enjoyed, of secretary to Mr. Lenthe, envoy from Christian V. king of Denmark, to the court of Great Britain. This gentleman, for his faithfulness and ability, recommended him afterwards to Prince George of Denmark, consort to Queen Anna, and in 1680, he was appointed his secretary.

This office he enjoyed several years, till he was seized with a violent distemper, which incapacitated him for it. On this account he was discharged, with the allowance of *a handsome pension.*

During his illneſs, his mind was ſtrongly impreſſed with a ſenſe of divine things, which became permanent and influential: hence at his recovery, he formed the grand project of ſpreading the goſpel in the Eaſt. In 1693, he ſet out for Ruſſia, and a few years afterwards, viſited Smyrna, Conſtantinople, Jeruſalem, Cairo, Alexandria, &c. He returned in 1700; and after making every poſſible inquiry, into the ſtate of religious knowledge in the Eaſt, and attentively conſidering the beſt methods of improving it, he gave his ideas on theſe ſubjects to the ſociety for promoting chriſtian knowledge.

The deplorable ſtate of chriſtianity in the countries, through which he travelled, induced him in 1703, to publiſh the New Teſtament, in vulgar Greek, and to make a charitable preſent of it to the Greek church. He frequently expreſſed his earneſt wiſhes, that the proteſtant powers in Europe would ſettle a college at Jeruſalem, and in ſome degree imitate the ardent zeal of the Roman catholics, who ſpare no expenſe nor labour, to convert others to their religion. He deſired alſo, that ſuch men as were deſigned to live in that college, might be acquainted with the vulgar Greek, Arabic, and Turkiſh languages; and might, by univerſal love and charity, be qualified to ſpread genuine chriſtianity; "for many," ſaid he, "propagate their own particular ſyſtems; and take this to be the goſpel of Chriſt."

During the remainder of this excellent man's life, both his time and property, were liberally devoted to pious and charitable purpoſes. He died Jan. 25, 1710, aged fifty four.

He publiſhed ſeveral works on religious ſubjects, partic-

nlarly, "Conſiderations on the Intereſt of the Church Univerſal," "A propoſal, for promoting the cauſe of Religion, in the Churches of the Levant," and "Reflections on the preſent ſtate of the Chriſtian Church."

Biographical Dictionary, Vol. X.—Experimental Religion, Vol. II.

ROBERT NELSON, Esq.

Robert Nelson, Eſq. a learned and pious Engliſh gentleman, was born at London 1656. His father dying when he was but two years old, he was committed to the care of his mother, and her brother, who was appointed his guardian. He was firſt ſent to St. Paul's ſchool in London; but the principal part of his education was under a private tutor at his mother's houſe, from whence he was removed to Trinity College, in Cambridge, and admitted a fellow commoner.

In 1680, he was choſen a fellow of the Royal Society. The ſame year, he ſet out on his travels; when he arrived at Rome he formed an acquaintance with lady Theophila Lucy, a woman of fine ſenſe and underſtanding, whom he married after his return to England, in 1682.

Mr. Nelſon was treated with the greateſt diſtinction in all the foreign courts which he viſited; nor was he leſs eſteemed in England, his acquaintance being generally among ſuch, as were moſt remarkable for piety and learning.

He engaged with energy and zeal, in every public ſcheme for the honour and intereſt, as well as for the ſpreading of the faith, and promoting the practice of true

chriſtianity, both at home and abroad, ſeveral propoſals for building, repairing, and endowing charity ſchools, particularly. At his death, he left his whole eſtate to pious and charitable uſes.

Mr. Nelſon's conduct was exemplary in every ſituation in life. His zeal to promote the cauſe of religion, induced him to publiſh many books of a pious tendency, particularly his "Companion for the feſtivals and faſts of the church of England." "The Whole Duty of a Chriſtian." "Life of Biſhop Bull." "An Addreſs to perſons of Quality and Eſtate." "Letter on Church Government," &c.

In the introduction to his companion for faſts and feſtivals, it is obſerved, that "whoever reads this book, will find it no ſmall addition to the pleaſure and advantage he ſhall derive from it, to conſider that it is the work of a fine gentleman, and one who never entered into holy orders, becauſe this will ſhew what injuſtice thoſe do the chriſtian religion, who repreſent it as a moroſe, narrow ſpirited inſtitution, fit only to be practiſed by hermits and recluſes.

"Mr. Nelſon's external qualifications of a comely perſon, a genteel deportment, and a handſome fortune were ſo far from being inconſiſtent with that genuine ſpirit of piety, which he always exhibited, that they were no ſmall ornaments to it. Theſe endowments ſeemed to make his virtue more amiable and captivating; whilſt his virtue made thoſe endowments, which by themſelves are unworthy to be eſteemed, appear as real accompliſhments."

In his laſt illneſs, Mr. Nelſon profeſſed a firm affiance *in the mercies of* God through Jeſus Chriſt, and a full

assurance of hope in the divine promises, by which he was enabled to die in peace and comfort. He resigned his life, in 1714, aged fifty nine, and was interred in Lamb's Conduit Fields, where a monument is erected to his memory.

Biographical Dictionary, Vol. II.—Experimental Religion, Vol. II.

Dr. PHILIP HECQUET.

Philip Hecquet, a French physician of singular merit and skill, was born at Abbeville, in 1661, and practised first in that city, then at Port Royal, and lastly at Paris. He was attached to the most simple mode of life; and so truly devout, that it is said, he never prescribed in doubtful cases, without having a previous recourse to prayer. In 1728, he retired to a convent of Carmelites in Paris, where he continued accessible only to the poor, to whom he was a friend, a comforter, and a father. He died at the age of seventy six.

This illustrious physician published many professional works of much estimation. His life has been written at large by M. le Fevre de St. Mare, and is no less edifying to christians than instructive to medical students; and clearly evinces his veneration for revealed religion.

Biographical Dictionary, Vol. VIII.

CHARLES ROLLIN.

Charles Rollin, a Frenchman famous for his eloquence and skill in the Belles Lettres, was born at Paris,

Jan. 30th, 1661. He early diſcovered a peculiar turn for literature, and his natural genius had all the advantages of a liberal education. He diſtinguiſhed himſelf at the univerſity by his abilities and application, and eaſily obtained the firſt rank among his fellow ſtudents. He ſtudied rhetoric in the college of Pleſſis, under Mr. Herſan, who took him for his aſſiſtant in 1683, and in 1687, gave up the chair to him. The ſucceeding year Herſan, with the king's approbation, reſigned the profeſſorſhip of eloquence, in the royal college, to his beloved pupil Rollin. No man ever exerciſed the functions of this office with greater applauſe. He often made Latin orations to celebrate the memorable events of the times, and frequently accompanied them with poems, which were univerſally read and admired.

In 1694, he was choſen rector of the univerſity, and continued in that office two years, which was then conſidered as a great mark of diſtinction. He made many very uſeful regulations in the univerſity; and particularly revived the ſtudy of the Greek language, which was then much neglected. A large number of perſons who did honour to the church, the ſtate, and the army, were educated under his direction.

After Rollin was removed from this office, he applied himſelf aſſiduouſly to ſtudy; and being ſo happy as to enjoy retirement, books, and a decent competence, he found leiſure to compoſe his treatiſe "upon the manner of ſtudying and teaching the Belles Lettres." This work was publiſhed in two volumes, in 1726, and two more in 1728, 8vo. This performance has been juſtly applauded, for the ſpirit of piety, which appears to have animated the author.

Encouraged by the great ſucceſs of this work, he undertook another of equal uſe and entertainment, viz. "The Ancient Hiſtory of the Egyptians, Carthagenians, Babylonians, Medes and Perſians, Macedonians and Greeks," which he finiſhed in thirteen volumes, 8vo. and publiſhed between 1730 and 1738. Whilſt the laſt volume of his "Ancient Hiſtory" was printing, he publiſhed the firſt of his "Roman Hiſtory," which he lived to carry on through the eighth and part of the ninth volume. Mr. Crevier, his worthy pupil, continued the Hiſtory and completed it, on his original plan, in ſixteen volumes 8vo. All the works of Rollin have met with univerſal approbation; and been tranſlated into ſeveral languages.

This excellent man died Sept. 14, 1741, in the eightieth year of his age.

Rollin's character, has been thus ſummed up. "He was a man of an admirable compoſition; very ingenious, conſummate in polite learning, of rigid morals and great piety."

"We find in his works generous and exalted ſentiments, a zeal for the good of ſociety, a love of virtue, a veneration for Providence; and in ſhort every thing, though on profane ſubjects, ſanctified with a ſpirit truly religious."

This celebrated author was a firm believer in the truth of divine revelation; and whilſt he exemplified the excellence of religion in his life and converſation, he endeavoured by his writings to inculcate upon others the belief and practice of chriſtianity.

He even rendered his hiſtorical reſearches ſubſervient to this important purpoſe, by making excellent and ſtriking

obſervations on ſacred hiſtory, which he introduces in the following manner :

" Sacred hiſtory is very different from all other hiſtory whatever. The laſt contains only human facts and temporal events ; and often full of uncertainty and contradiction. But the other is the hiſtory of God himſelf, the Supreme Being ; the hiſtory of his omnipotence, his infinite wiſdom, his univerſal providence, his holineſs, his juſtice, his mercy and all his other attributes ſet forth under a thouſand forms, and diſplayed by abundance of wonderful effects.

" The book which contains all theſe wonders is the moſt ancient book in the world ; and the only one before the coming of the Meſſiah, in which God has ſhewn us, in a clear and certain manner, what he is, what we are, and for what ends deſigned."

General Biographical Hiſtory, Vol. XIII.
Rollin's Belles Lettres.

WILLIAM MELMOTH, Esq.

William Melmoth, a learned and worthy barriſter of Lincoln's Inn, was born in 1666. He ſoon became eminent in his profeſſion, and was in conjunction with Mr. Peere Williams, the publiſher of Vernon's Reports, under an order of the court of chancery. But the performance for which he juſtly deſerves to be held in perpetual remembrance is, "The Great Importance of a Religious Life." Seventy five thouſand copies of this work ſold in a period of leſs than twenty five years. He aſſerts in

the preface that, "the deſign of his labour is to check the rage for ſenſual pleaſure; and awaken in the minds of unthinking men a ſerious ſenſe of religion."

The following conciſe account of Mr. Melmoth's character, drawn by his ſon, * is prefixed to this publication.

It may add weight perhaps to the reflections contained in the following pages, to inform the reader that the author's life was one uniform exemplar of thoſe precepts which, with ſo generous a zeal, and ſuch an elegant and affecting ſimplicity of ſtyle, he endeavours to recommend to general practice. He left others to contend for modes of faith, and enflame themſelves and the world with endleſs controverſy: it was the wiſer purpoſe of his more ennobled mind to act up to thoſe clear rules of conduct, which revelation has graciouſly preſcribed. He poſſeſſed by temper, every moral virtue; by religion, every chriſtian grace. He had an humanity, that melted at every diſtreſs; a charity, which not only thought no evil, but ſuſpected none. He exerciſed his profeſſion, with a ſkill and integrity which nothing could equal, but the diſintereſted motive that animated his labours, or the amiable modeſty, which accompanied all his virtues. He employed his induſtry, not to gratify his own deſires; for no man indulged himſelf leſs; not to accumulate uſeleſs wealth; for no man more diſdained ſo unworthy a purſuit. It was for the decent advancement of his family; for the generous aſſiſtance of his friends, for the ready relief of the indigent. How often did he exert his diſtinguiſhed abilities, yet refuſe the reward of them, in defence of the widow, the father-

* The tranſlator of Cicero and Pliny, and an elegant and diſtinguiſhed writer.

leſs, and him that had none to help! In a word, few have ever paſſed a more uſeful, nor any one a more blameleſs life; and his whole time was employed either in doing good, or in meditating it. He died on the 6th of April, 1743, and lies buried under the cloiſter of Lincoln's Inn Chapel."

Biographical Dictionary, Vol. X.

Dr. HERMAN BOERHAAVE.

Herman Boerhaave, one of the greateſt phyſicians, as well as the beſt of men, was born December 31ſt, 1668, at Veerhout, a ſmall village in Holland, near Leyden. His father, who was himſelf a clergyman, intended his ſon for divinity, and with this view taught him the rudiments of learning. In 1682, he was ſent to the public ſchool at Leyden; and at the concluſion of the year was admitted into the higheſt claſs, whence it is cuſtomary after ſix months, to be removed to the univerſity. At this juncture his father died, and left a numerous family with a very ſlender proviſion. The perplexities Boerhaave had to encounter in early life multiplied, and at the age of ſixteen, he found himſelf without parents, protection, advice, or fortune. Notwithſtanding theſe diſadvantages, he was admitted to the univerſity, where he was particularly noticed by a friend of his father, one of the profeſſors of divinity, who procured him the patronage of the burgomaſter of Leyden. Thus encouraged, he aſſiduouſly applied himſelf to ſtudy, and made an uncommon proficiency in the various branches of ſcience. In 1690, he took a *degree in philoſophy*. In his theſis on this occaſion,

with great ſtrength of argument, he confuted the ſyſtems of Epicurus, Hobbes, and Spinoza, and equally raiſed the character of his piety and erudition.

After having laid a ſolid foundation in all other parts of learning he proceeded to divinity, under the profeſſors Trigland and Spanheim; the firſt of whom gave lectures on Hebrew antiquities; the ſecond, on eccleſiaſtical hiſtory. Above all, he diligently applied himſelf to the ſtudy of the ſcriptures, which he firſt read in their original language, and when difficulties occurred, conſulted the interpretation of the moſt ancient fathers, whom he read in order of time, beginning with Clemens Romanus. But as the ſtudy of nature alſo engaged his attention, he peruſed the beſt medical writers, and at length determined to take his degree in phyſic, previouſly to his entering upon the duties of the miniſtry. He propoſed when he had made himſelf maſter of the whole art of medicine, and obtained the honour of a degree in that ſcience, to petition regularly for a licenſe to preach, and engage in the cure of ſouls; and intended in his theological exerciſes to diſcuſs this queſtion, "Why ſo many were formerly converted to chriſtianity by illiterate perſons; and ſo few at preſent, by men of learning." But finding a formidable oppoſition*raiſed againſt his deſign of aſſuming the character of

* This oppoſition was raiſed by the following incident: In a paſſage boat where Boerhaave happened to be, ſome diſpute was accidentally ſtartedabout the doctrine of Spinoza, as ſubverſive of all religion; and one of the paſſengers who exerted himſelf moſt, oppoſing to this philoſopher's pretended mathematical demonſtrations only the loud invectives of a blind zeal, Boerhaave aſked him calmly, "whether

a divine, he relinquiſhed the idea and applied himſelf to his medical ſtudies, with new ardour and alacrity.

This illuſtrious perſon, whoſe name afterwards ſpread throughout the world, and who left at his death above £200,000, could at this time barely gain a ſubſiſtence by his labours, and was obliged to teach the mathematics to obtain neceſſaries.

Boerhaave began the practice of phyſic in 1693, and his merit being at length diſcovered, many powerful friends patronized him, and procured him three valuable employments. The firſt was profeſſor of medicine in the univerſity of Leyden; the ſecond that of profeſſor of chemiſtry, and the third that of profeſſor of botany. The Academy of Sciences at Paris, and the Royal Society of London, elected him a member of their reſpective bodies. The city of Leyden became in his time the ſchool of Europe for the ſciences, as well as medicine and botany. All the princes of Europe committed pupils to his care, who found in this ſkilful profeſſor not only an indefatigable teacher, but even a tender father, encouraging them in their labours, conſoling them in their afflictions, and relieving them in their wants. When Peter the Great went to Holland, in 1715, to inſtruct himſelf in maritime affairs, he alſo attended Boerhaave to receive his leſſons.

er he had ever read the works of the author he decried." The orator was at once ſtruck dumb, and fired with ſilent reſentment. Another paſſenger whiſpered the perſon next him to learn Boerhaave's name, and took it down in his pocket book; and as ſoon as he arrived at Leyden, reported every where, that Boerhaave was become a Spinoſiſt.

His reputation was ſpread as far as China. A Mandarine wrote to him with this inſcription, "To the illuſtrious Boerhaave, phyſician in Europe," which came regularly to him. The city of Leyden raiſed a monument to the ſalutary genius of Boerhaave. It conſiſts of an urn upon a pedeſtal of black marble; ſix heads, four of which repreſent the four ages of life; and two, the ſciences in which this great man excelled, from a group iſſuing between the urn and its ſupporters. The capital of the baſis is decorated with a drapery of white marble, in which the artiſt has given the different emblems of diſorders and their remedies. Above, upon the ſurface of the pedeſtal, is the medallion of Boerhaave, at the extremity of the frame a ribband diſplays his favorite motto,

"TRUTH UNARRAYED."

This eminent man united to an uncommon genius and extraordinary talents, thoſe qualities of the heart, which rendered them ſo valuable to ſociety. He made a decent, ſimple and venerable appearance, particularly when age had changed the colour of his hair. The activity of his mind ſparkled in his eyes. He was an eloquent orator, and declaimed with dignity and grace. He taught very methodically and with great preciſion; and his auditors always regretted that his diſcourſes were ſo ſoon finiſhed. He would ſometimes give them a lively turn with railery; but his railery was refined and ingenuous; and it enlivened the ſubject of which he treated, without any thing ſevere or ſatirical. A declared foe to all exceſs, he conſidered decent mirth as the ſalt of life; he was always cheerful, and deſirous of promoting every valuable end of converſation; *communicative* yet modeſt, zealous though diſpaſ-

cover the reaſon of his determination; and this he accounted the firſt and moſt inviolable duty of a chriſtian.

The literary, moral, and religious excellence of this great man's character could not exempt him from enemies; but he never regarded calumny nor detraction. He uſed to ſay "that the ſureſt remedy againſt ſcandal, is to live it down, by perſeverance in well doing, and by praying to God, that he would cure the diſtempered minds of thoſe who traduce or injure us." Being aſked by one of his friends, who had often admired his patience under great provocations, by what means he had ſo entirely ſuppreſſed his impetuous and ungovernable paſſion of anger; he anſwered with the utmoſt franknefs and ſincerity, "that he was naturally full of reſentment; but that he had by daily prayer and meditation at length attained to this command over his paſſions."

In his laſt illneſs, which was extremely lingering, painful, and afflictive, his conſtancy and firmneſs did not forſake him. He neither intermitted the neceſſary cares of life, nor forgot the proper preparation for death. About three weeks before his diſſolution, when one of the moſt learned and exemplary divines attended him to his country houſe, the doctor deſired his prayers, and afterwards entered upon a moſt remarkably judicious diſcourſe upon the ſpiritual and immaterial nature of the ſoul; and this he illuſtrated with wonderful perſpicuity, by a deſcription of the effects that the infirmities of the body had upon his faculties, which yet they did not oppreſs nor vanquiſh; but his ſoul was always maſter of itſelf, and always reſigned to the pleaſure of its maker; and then he added, "he who loves God ought to think nothing deſirable, but

what is moſt pleaſing to the ſupreme goodneſs." Theſe his ſentiments were realized by his conduct at this trying period. As death approached nearer, he was ſo far from terrour or confuſion, that he ſeemed leſs ſenſible of pain and more cheerful. He died on the 25th of September, 1738, in the ſeventieth year of his age; much honoured and lamented. His funeral oration was ſpoken in Latin, before the univerſity of Leyden, to a very numerous audience. His works were publiſhed in 1779, in five quarto volumes.

Johnſon's Works, Vol. IV.—Encyclopedia, Vol. III.—Hutchinſon's Biographia Medica, Vol. I.

Sir PETER KING.

Peter King, chancellor of England, and famous for his eccleſiaſtical learning, as well as his knowledge in the law, was born in 1669, at Exeter in Devonſhire. His father, who was a reſpectable grocer in that city, had determined to bring him up in his own trade. However, as his ſon's inclination was ſtrongly bent to learning, he expended all the money he could ſpare in books, and devoted every moment of his leiſure hours to ſtudy; and by this method became an excellent ſcholar before the public was apprized of his improvement. His acquaintance with Mr. Locke, who was his uncle by his mother's ſide, was very advantageous to him. That gentleman being greatly ſurpriſed and pleaſed with the prodigious advances his nephew had made in literature, adviſed him to go and perfect himſelf at Leyden; and it is ſaid to have been by his advice that Mr. King afterwards entered himſelf a ſtudent

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in the Inner Temple, and applied himſelf to the law, in which profeſſion his great parts and indefatigable induſtry ſoon rendered him famous.

In the mean time, he gave a proof of uncommon learning, by publiſhing in 1691, when only twenty two years old, the firſt part of a work entitled, "An Inquiry into the Conſtitution, Diſcipline, Unity, and Worſhip of the Primitive Church that flouriſhed within the firſt three hundred years after Chriſt, faithfully collected out of the extant writings of thoſe ages." This was written with a view to promote the ſcheme of a comprehenſion with the diſſenters: and the author has abundantly ſhewn that ſpirit of peace, unity, and moderation, which he recommends in a very powerful manner to all the parties concerned. He afterwards publiſhed the ſecond part of the Inquiry into the Conſtitutions, &c. In 1702, he gave the world the "Hiſtory of the Apoſtle's creed," with critical obſervations on its ſeveral articles.

Mr. King had not been many years at the Temple when he had acquired as high a reputation for his knowledge in law, as he had before for his knowledge in divinity; ſo that in 1699, he obtained a ſeat in the houſe of commons, which was continued to him, not only in the enſuing, which was the laſt parliament of King William, but in the five ſucceeding parliaments of Queen Anne.

In a few years his abilities as a lawyer procured him the higheſt honours. July 1708, he was choſen recorder of London; and knighted by the queen, September following. Upon the acceſſion of George I. he was appointed lord chief juſtice of the court of common pleas, and ſoon after ſworn of the privy council. He was created a peer

in 1725, by the title of Lord King, Baron of Oakham in Surrey; and the grand ſeal was delivered to him the firſt of June following. He took extraordinary pains in the diſcharge of his office, which, impairing his conſtitution by degrees, brought him at laſt into a paralytic diſorder, of which he died July 22, 1734. The motto under his coat of arms is, "Labor ipſe Voluptas," which was thought to be choſen by him with great propriety, as being the characteriſtic of his nature, although he poſſeſſed very uncommon abilities.

He appears from his life and writings to have entertained the higheſt veneration for the chriſtian religion; and to have been diſtinguiſhed for virtue and piety, as well as for the variety and extent of his information.

General Biographical Dictionary, Vol. IX.

JOSEPH ADDISON, Esq.

Joseph Addison was born May 1ſt, 1672, at Milton in Wiltſhire, England, where his father Dr. Lancelot Addiſon was rector. His domeſtic education, from the character of his father, may be reaſonably ſuppoſed to have given him ſtrong impreſſions of piety.

He was entered into Queen College, 1689, where he aſſiduouſly applied himſelf to claſſical learning, and firſt acquired fame by his Latin compoſitions. He was very ardently ſolicited, while at the univerſity, to enter into holy orders, and once appeared reſolved to make divinity his profeſſion; but his great modeſty inclining him to doubt his abilities, he receded from this choice.

After Addiſon left the univerſity, he received an annual penſion, which enabled him to make a tour of the different countries of Europe. He returned to England in 1702, and publiſhed his travels. He ſoon acquired diſtinguiſhed fame as an author; his poems have been admired for their elegance; his proſe has been conſidered as the model of the middle ſtyle, not formal or grave, not groveling on light occaſions; pure without ſcrupuloſity, and exact without apparent elaboration; always agreeable, and always eaſy, without glowing words or pointed ſentences.

In early life he contracted an intimate friendſhip with Sir Richard Steele; and when that gentleman commenced the Tatler, voluntarily lent his aſſiſtance. After the Tatler was completed, in concert with Steele, he publiſhed the Spectator, a ſeries of eſſays of a ſimilar kind; but written upon a more regular plan, and publiſhed daily. The papers which Addiſon wrote were particularly applauded.

It has been obſerved, that before the Tatler and Spectator, "if the writers for the theatre are excepted, England had no maſters of common life. No writers had yet undertaken to reform either the ſavageneſs of neglect, or the impertinence of civility; to ſhew when to ſpeak or to be ſilent; how to refuſe or how to comply. We had many books to teach us our more important duties, and to ſettle our opinions in philoſophy or politics; but a judge of propriety was yet wanting. Addiſon was admirably qualified for this office. He had converſed with many different claſſes of men. He had read with critical eyes the important volume of human life, and knew the heart of man, from the depths of ſtratagem to the ſurface of affectation."

In the year 1713, another daily paper called the Guardian, was publiſhed by Steele, to which Addiſon gave great aſſiſtance. He alſo publiſhed his admired Tragedy of Cato; the "Whig Examiner," and other pieces on political ſubjects.

In 1716, he married the Counteſs Dowager of Warwick. The year after, he was made ſecretary of ſtate; but it is generally allowed, he was not well calculated for that ſtation; being no orator, he could not harrangue in the houſe of commons in defence of the government. He ſoon relinquiſhed this office, and obtained a penſion of £1500 per annum. He now returned to his vocation, and began to plan literary occupations for his future life.

Addiſon gave abundant proofs of his belief of chriſtianity, which he always mentions with veneration in all his writings. After he relinquiſhed his office, he engaged in a noble work, "A Defence of the Chriſtian Religion," of which part was publiſhed after his death; and he deſigned to have made a new poetical verſion of the Pſalms.

The practice of this excellent man was agreeable to his profeſſion; amidſt that ſtorm of faction in which moſt of his life was paſſed, though his ſtation made him conſpicuous, and his activity rendered him formidable, the character given him by his friends was never contradicted by his enemies: of thoſe with whom intereſt or opinion united him, he had not only the eſteem, but the kindneſs; and of others, whom the violence of oppoſition drove againſt him, though he might loſe the love, he retained the reverence.

The manner of his death is the beſt comment on his

life; and is thus related by Dr. Young. "After a long and patient, but vain ſtruggle with his mortal diſorder, he diſmiſſed his phyſicians, and with them all hopes of life; but his regard for the living was as warm as in his gayeſt, happieſt hours. The young earl of Warwick, his ſon in law, "was hurried away by youthful paſſions," and Addiſon had endeavoured in vain to reclaim him. He ſent for him, when the flame of life was juſt glimmering in the ſocket—The earl came, and after a decent pauſe, "Dear Sir, you ſent for me I believe, and hope you have ſome commands; I ſhall hold them moſt ſacred." Forcibly graſping his hand, Addiſon ſoftly replied, "*See in what peace a chriſtian can die.*" He articulated this with difficulty. His pulſe forgot to beat—He expired."*

Dr. Johnſon obſerves, that "As a teacher of wiſdom Addiſon may be confidently followed. His religion has nothing in it enthuſiaſtic or ſuperſtitious; he appears neither weakly credulous nor wantonly ſceptical; his morality is neither dangerouſly lax nor impracticably rigid. All the enchantment of fancy, and all the cogency of argument are employed to recommend to the reader his real intereſt, the care of pleaſing the author of his being. Truth is ſhewn ſometimes in the phantom of a viſion; ſometimes appears half veiled in an allegory; ſometimes attracts regard in the robes of fancy, and ſometimes ſteps forth in the confidence of reaſon. She wears a thouſand dreſſes, and in all is pleaſing."

It is remarked by Mr. Tickel, that "he employed wit on the ſide of virtue and religion." He not only made the proper uſe of wit himſelf, but taught it to others; and from his *time* it has been generally ſubſervient to the cauſe of rea-

*June 17, 1719.

ſon and of truth. He has diſſipated the prejudice that had long connected gaiety with vice, and eaſineſs of manners with laxity of principles. He has reſtored virtue to its dignity, and taught innocence not to be aſhamed. This is an elevation of literary character above all Greek, above all Roman fame. No greater felicity can genius attain, than that of having purified intellectual pleaſure, ſeparated mirth from indecency, and wit from licentiouſneſs; of having taught a ſucceſſion of writers to bring elegance and gaiety to the ſide of goodneſs; and if I may uſe expreſſions yet more awful, of having *turned many to righteouſneſs.*"

Biographia Britannica, Vol. I.—Johnſon's Lives of the Poets.—Young's Works.

LORD BARRINGTON.

JOHN SHUTE, a learned and ingenious author, was deſcended from worthy anceſtors, who were diſtinguiſhed for their zeal in the cauſe of liberty. He was born in 1678; and early exhibited an extraordinary genius, which was improved by a pious and liberal education. Having completed his academical exerciſes at Utrecht, he returned to England, and ſtudied law at the Inner Temple. At the age of twenty four, he was applied to by Queen Anne's whig miniſtry to engage the preſbyterians in Scotland to favour the important meaſure then in agitation, of a union of the two kingdoms. His ſucceſsful execution of this arduous employment was rewarded by the place of commiſſioner of the cuſtoms in 1708. Several other honourable

and profitable employments were offered him, which he declined to accept.

His happy talent in converſation rendered him extremely agreeable to perſons of taſte and information. He was highly eſteemed by Mr. Locke, Newton, and other eminent men; and was adopted by two gentlemen of large eſtate and diſtinguiſhed worth; from the latter of whom, Francis Barrington, Eſq. he took the name of Barrington, and was created a peer of Ireland by George I. From a juſt perſuaſion of his inflexible attachment to the civil and religious liberties of his country, he was choſen a member of parliament; and zealouſly laboured for the extenſion of liberty and rational religion.

Lord Barrington generally attended divine worſhip, and received the ſacrament with the diſſenters. The intereſts of virtue and piety were ever near his heart, and the contemplations which afforded him the higheſt pleaſure were of the Supreme Being, his moral government, particular providence, and diſpenſations to mankind. After his retirement from public employments, he devoted his time to the ſtudy of the ſacred oracles. He died at his ſeat in Berkſhire, after a ſhort illneſs, December 4, 1734, in the ſixty ſixth year of his age.

This excellent man evinced by his writings, that he had ſtudied the Scriptures with great attention. In 1725, he publiſhed in two volumes, his Miſcellanea Sacra;* or a new method of conſidering ſo much of the hiſtory of the Apoſ-

* His ſon, Dr. Shute Barrington, biſhop of Saliſbury, in 1776, republiſhed his father's Miſcellanea Sacra, in three volumes, with many illuſtrations and improvements.

tles, as is contained in the Scripture; in an abſtract of their hiſtory, an abridgement of that abſtract, and four critical eſſays. In this work the author has traced the methods taken by the apoſtles and firſt preachers of the goſpel for ſpreading chriſtianity, and explained the ſeveral gifts of the ſpirit, by which they were enabled to diſcharge their office. Theſe he improved into an argument for the truth of the chriſtian religion; which is ſaid to have ſtaggered the infidelity of Mr. Anthony Collins. In 1725, he publiſhed "An Eſſay on the ſeveral Diſpenſations of God to mankind, in the order in which they lie in the Bible; or a ſhort ſyſtem of the Religion of Nature and Scripture, &c." In 1731, he gave the world a Diſcourſe of Natural and Revealed Religion, and the relation they bear to each other.

It has been obſerved, that "as a writer in theology he had great merit, and contributed much to the diffuſing of that ſpirit of free ſcriptural criticiſm, which has ſince been adopted among all denominations of chriſtians. As his attention was chiefly directed to the ſtudy of divinity, he had a ſtrong ſenſe of the importance of free inquiry on religious ſubjects."

Lord Barrington not only defended the truth of chriſtianity by his writings; but earneſtly endeavoured to conform his life to its precepts. His conjugal friendſhip and affection were inviolable and manly; he was a tender parent, and particularly attentive to the religious education of his children; he was a zealous friend; and exhibited the chriſtian ſpirit of forgiving injuries; in ſhort, he was a ſtrict obſerver of the laws of God and his country; a ſhining example of ſobriety, regularity, and juſtice; a terrour to evil doers; a moſt beneficent pattern of affect-

ed virtue, and an able advocate for the juſt and natural rights of mankind; religious without enthuſiaſm, zealous without bigotry, and learned without pedantry. The excellence of his life, and his vindication of divine Revelation unite to render his name immortal.

General Biographical Dictionary, Vol. II.—European Magazine, for 1790 *and* 1791.

Lord President FORBES.

Duncan Forbes, an eminent Scottiſh lawyer, was born at Culloden, in the county of Inverneſs, in the year 1685, and educated in the univerſity of Edinburg, whence he removed to Utrecht, and afterwards to Paris, where he ſtudied the civil law. He returned in 1710, to Scotland, and was called to the bar in the court of ſeſſion. His abilities as an advocate were ſoon noticed, and he obtained great practice. In 1717, he was appointed ſolicitor general of Scotland. In 1722, he was returned member for the county of Inverneſs; and in 1725, was promoted to the dignity of lord advocate. He was farther advanced in 1742, to be lord preſident of the court of ſeſſion, in which high ſtation he acted with ſuch integrity, that he was eſteemed and honoured by his country. During the rebellion in 1745, and 6, he uſed the utmoſt of his power to oppoſe the pretender, and mortgaged his eſtate to ſupport the government. With great reaſon he applied to the miniſtry for a repayment of thoſe expences which he had incurred by his loyalty, and their refuſal is ſaid to have operated ſo ſtrongly upon his mind, as to

produce a fever, of which he died in 1747, at the age of ſixty two.

His writings are chiefly on theological ſubjects, without any reference to his profeſſion. He publiſhed "Thoughts on Religion;" "A Letter to a Biſhop;" and "Reflections on Incredulity," in two volumes.

This great man has obſerved, that "Nothing can give us ſuch a deteſtation of ſin, and ſuch a ſenſe of the goodneſs of God, and of our obligations to holineſs, as a right underſtanding and firm belief of the chriſtian religion."

Biographical Dictionary, Vol. VI.—Power of Religion.

Col. JAMES GARDNER.

In the life of Colonel Gardner we ſee a diſtinguiſhed officer, who, being reclaimed from early impiety by a memorable interpoſition of divine grace, exhibited in his life and converſation a ſtriking proof of the importance of religion to the military character. It adds real dignity, and inſpires the nobleſt magnanimity and courage. This chriſtian hero was a zealous advocate for the truth of revealed religion, which induced the compiler to inſert the following ſketch in this collection.

James Gardner, the ſon of Captain Patrick Gardner, was born at Carriden, in Linlithgowſhire, on the 10th of January, 1687. His father died when he was very young, and the care of his education devolved upon his mother, who inſtructed him with great tenderneſs and affection in

the principles of chriſtianity. In the mean time the cultivation of his mind was not neglected; he was ſent to the ſchool in Linlithgow, where he made a very conſiderable progreſs in the languages, but his ſituation prevented him from continuing thoſe ſtudies.

He diſcovered an inclination for a military life even in his childhood; and very early ſerved as a cadet. At fourteen years old he bore an enſign's commiſſion in a Scotch regiment in the Dutch ſervice; in which he continued till the year 1702, when he was made an enſign by Queen Anne. In the nineteenth year of his age, he was dangerouſly wounded in the battle of Ramillies, and taken priſoner by the French. His liberty being at length regained by the exchange of priſoners, and his health reſtored, he for ſeveral years purſued a courſe of vicious indulgencies; yet notwithſtanding the immorality of his conduct, he approved himſelf ſo well in his military character, as to obtain frequent promotions. He enjoyed the favour of the earl of Stair, and was made his aid de camp. Upon his lordſhips being ſent abaſſadour to the court of France, Captain Gardner accompanied him; and continued, with ſmall interruption, in Paris for ſeveral years. This period was the gayeſt, and probably the moſt criminal part of his life. He was now in the bloom of youth, bleſſed with a ſtrong conſtitution, endowed with fine perſonal accompliſhments, and ſurrounded with a large circle of diſſipated companions; yet the reproaches of his conſcience embittered all his enjoyments. Hence when ſome of his diſſolute companions were once congratulating him on his diſtinguiſhed felicity, a dog happening at that time to enter the room, he could not forbear

groaning inwardly, and ſaying to himſelf, " O that I were that dog !" Upon this occaſion, his friend and biographer, Dr. Doddridge, obſerves, " Such was then his happineſs ; and ſuch perhaps is that of hundreds more, who bear themſelves higheſt in the contempt of religion, and glory in that infamous ſervitude, which they affect to call liberty."

He was however never a ſceptic ; but retained a ſecret apprehenſion that natural and revealed religion was founded in truth. Some remaining principles of a good education had not wholly loſt their effect upon his mind ; hence his continual neglect of the great author of his being occaſioned him, in his moments of involuntary reflection, inexpreſſible remorſe, and he would often reſolve to reform ; but his reſolutions were rendered abortive by the force of recent temptation.

At length he was in an aſtoniſhing manner induced to relinquiſh the whole line of his former conduct. In one memorable night (in July, 1719) on which the major, (which was then his rank,) had made an aſſignation with a married lady, he was amuſing himſelf with a religious book, which his pious mother had without his knowledge ſlipt into his portmanteau, when ſuddenly he thought he ſaw a gleam of light ſhine on his book ; and looking upward, he imagined he beheld, as it were ſuſpended in the air, a viſible repreſentation of the Lord Jeſus Chriſt upon the croſs, ſurrounded on all ſides with a glory ;* and was

* That the impreſſion made upon his mind was in a dream, is ſufficiently intimated to be the opinion of Dr. Doddridge, though the Colonel himſelf believed it to be a miraculous viſion. Dr. Kippis,

impreſſed as if a voice, or ſomething equivalent to a voice, had ſaid to him to this effect, "O ſinner, did I ſuffer this for thee, and are theſe the returns!" From this period there appeared a permanent change is his character and behaviour; and he became, and continued during the remainder of his life, a bright example of uniform virtue and piety.

He now exerted that heroic courage, which he had formerly diſplayed in his military capacity, in a new kind of combat; and ſet up his ſtandard, upon all occaſions, againſt principles of infidelity and practices of vice, as boldly as he ever planted his colours, when he bore them with ſo much honour in the field.

As a ſpecimen of the energy with which he defended the divine authority of the Scriptures, Dr. Doddridge relates that, "a gay and faſhionable lady, who had imbibed and advocated the principles of deiſm, challenged the major to a debate upon the ſubject. He opened the converſation with an attempt to prove that the apoſtles were not

in his Life of Doddridge, remarks that, "As a dream it may very rationally be accounted for, from the prediſpoſing circumſtances. He had received a ſtrictly pious education; he had never rejected the principles, though he had departed from the practice of chriſtianity; he often felt the anguiſh of his courſe of life; he was alone in the ſolemn ſtillneſs of the night; a religious book happened to be opened by him; the dreadful crime in which he was going to engage flaſhed upon his conſcience. Falling aſleep in this agitation of his ſpirits, a dream followed, accommodated to his waking reflections. Nor was he, on this account, the leſs indebted to the goodneſs of Divine Providence for the happy and effectual change that was produced in his diſpoſition and conduct."

miſtaken themſelves, and that they could not have intended to impoſe upon us in the accounts they give of the great facts they atteſt; with the truth of which facts, that of the chriſtian religion is moſt apparently connected. And it was a great encouragement to him to find, that unaccuſtomed as he was to diſcourſes of this nature, he had an unuſual command of thought and expreſſion; ſo that he recollected and uttered every thing as he could have wiſhed. The lady heard him with attention, and when he had finiſhed, produced ſome of her objections, which he canvaſſed in ſuch a manner, that at length ſhe burſt into tears, allowed the force of his arguments and replies, and appeared ſo deeply impreſſed with the converſation, that there is reaſon to believe ſhe was deterred from ever again appearing under the character of an unbeliever or ſceptic.

In the year 1724, he married Lady Frances Erſkine, an amiable and pious woman, with whom he enjoyed the greateſt degree of domeſtic happineſs. A few years after this connexion, he was promoted to the rank of lieutenant colonel. His conduct as an officer was truly exemplary; he took remarkable care to maintain good diſcipline; and knew how to reconcile the tenderneſs of a faithful and condeſcending friend, with the authority of a commander. He uſed the moſt energetic exertions to ſuppreſs profaneneſs in the army; and his zeal on this occaſion was remarkably ſucceſsful. He was alſo diſtinguiſhed for his charity to the poor; and for his ardent affection and ſteady attachment to his friends.

In 1743, he received a colonel's commiſſion over a regiment of dragoons, which was then quartered in his own neighbourhood. When he apprehended he ſhould ſoon

be called to hazard his life in the field, that heroic contempt of death, which he had often diſcovered in the midſt of former dangers, was exhibited in his diſcourſe with ſeveral of his intimate friends. He had often expreſſed his deſire, "that if it were the will of God, he might have ſome honourable call to ſacrifice his life in defence of religion and the liberties of his country;" hence, when it appeared moſt probable that he might be called to it immediately, he met the ſummons with the greateſt alacrity. He valiantly fell at the head of his regiment, at the battle of Preſton Pans, September 21, 1745, aged fifty ſix years. The remains of this chriſtian hero were interred Sept. 24, at the pariſh church in Travent, where he had uſually attended divine ſervice with great ſolemnity.

Doddridge's Life of Colonel Gardner.

CHARLES BONNET, Esq.

Charles Bonnet, a learned and ingenious author, was born in the year 1693. He was deſcended from a French family, who being compelled on account of their religious principles, to emigrate from their native country, eſtabliſhed themſelves at Geneva, in the year 1572. At a very early period, he recompenſed his father's aſſiduity in his education, by the amiableneſs of his diſpoſition, and the rapid progreſs he made in general literature. When he was about ſixteen, he applied himſelf with great avidity to the ſtudy of natural hiſtory, and made many curious experiments.

In compliance with his father's deſires, he applied him-

ſelf, though with reluctance, to the ſtudy of the law; and in the year 1743, obtained the degree of doctor of laws. The ſame year he was admitted a fellow of the Royal Society. He ſtill continued attentive to natural hiſtory, and publiſhed a number of valuable works upon that ſubject.

In the year 1783, he was elected honorary member of the Academy of Sciences at Paris; and of the Academy of Sciences at Berlin.

Mr. Bonnet entertained the utmoſt averſion to controverſy; and thought no advantages obtained by it could recompenſe for the want of repoſe. Hence he never anſwered remarks that were made to the prejudice of his writings, but left the deciſion to the public; yet he was ever ready to acknowledge his errours, and ſincerely grateful to every one who contributed to the perfection of his works.

This excellent man delighted in retirement, and every hour was devoted to the improvement of his mind. His laſt years were ſpent in the ſame rural ſituation, where he had paſſed the greateſt part of his early life. Yet notwithſtanding the purſuit of literature was his ſupreme delight, he never refuſed to ſuſpend his ſtudies when the good of his country appeared to demand his ſervices.

In 1758, he was choſen member of the grand council in Geneva, and aſſiſted regularly in their deliberations, till the year 1768. There he diſtinguiſhed himſelf by his eloquence, his modeſty, united with firmneſs, by his good ſenſe, and penetration, in caſes of difficulty, and the zeal by which he endeavoured to reclaim his fellow citizens to their antient ſimplicity of manners. His conduct in every ſituation, was conſiſtent with his principles. He took

no pains to accumulate wealth; but remained ſatisfied with a fortune equal to his moderate wants, and the exerciſe of his known benevolence. The diſtinguiſhed excellence of his moral and intellectual character, procured him univerſal eſteem.

From the year 1788, his health gradually declined. He ſuſtained his indiſpoſition with unremitted cheerfulneſs and compoſure; and retained his preſence of mind to the laſt moment. He endeavoured to conſole his ſurrounding friends and relations, and alleviate the diſtreſs of his diſconſolate wife, in whoſe arms he expired, May 10th, 1793, in the ſeventy third year of his age.

A complete and new edition of Mr. Bonnet's works was publiſhed in 1779, at Nuſchatel, in ten volumes.

This great man was an eminent advocate of the truth of divine Revelation; hence he publiſhed "Philoſophical and Critical Inquiries concerning Chriſtianity." The tranſlator of that work obſerves that, "In this ſceptical and paradoxical age, an oſtentatious diſplay of erudition; every alluring and faſcinating grace of ſtyle; every ſpecious argument, calculated to miſguide the unwary, have been employed to undermine our holy religion. It muſt therefore be a ſource of infinite ſatisfaction, to thoſe who ſincerely ſearch after truth, to ſee the man of genius, the man of learning and deep reflection, ſtand forth to combat and repel thoſe ungenerous attacks on the happineſs of ſociety in general, and of every individual impreſſed with the ſublime doctrine and comfortable truths, contained in divine Revelation."

Supplement to the Encyclopedia, Vol. II.—
Preface to Bonnet's Philoſophical Inquiries.

SOAME JENYNS, Esq.

SOAME JENYNS, an ingenious writer, was deſcended from an antient and reſpectable family, and born in London, 1704. His father was an upright, knowing, and diligent magiſtrate; a great encourager of induſtry, and orderly government. His mother poſſeſſed an uncommon underſtanding, and an highly cultivated mind; and being a ſincerely pious woman, early endeavoured to inſtil the principles of virtue and religion into the mind of her ſon.

After his domeſtic education was finiſhed, he entered the univerſity at Cambridge, where he was diſtinguiſhed for his regular and orderly behaviour. After he left college, his time was chiefly devoted to literary purſuits.

Soon after his father's death, at the general election in 1742, he was unanimouſly choſen one of the repreſentatives for the county of Cambridge; from which time he ſat in parliament until the year 1780, repreſenting during thirty four years, either the county or the borough of Cambridge. The conſtant and uniform opinion, which thoſe who choſe him, entertained of his parliamentary conduct, was ſtrongly evinced by the unanimity of their choice.

In the year 1785, his majeſty appointed him one of the Lords Commiſſioners of the board for trade and plantations, at which he continued to ſit until an alteration was made in its conſtitution by parliament, and the buſineſs transferred to the great officers of ſtate, and thoſe who are in the liſt of his majeſty's honourable privy council.

Mr. Jenyns, from early or ſtrong convictions, was in his youth a zealous believer in revelation; but gradually loſing ground *in faith*, he wandered into paths obſcured

by doubt, and became a profeſſed deiſt, till by a retrograde progreſs, he meaſured back his ſteps to the comforts of chriſtianity. The account he gives of his converſion from deiſm to the chriſtian faith, is in the following words.

"The well atteſted miracles, by which God hath borne witneſs to the veracity of his ſervants, and to the truth of doctrines delivered by them; the completion of prophecy, and the preſent, daily, fulfilling of ſome prophecies, which were delivered many hundred years ago, are no inconſiderable evidences on the ſide of revelation. But the internal evidence of the chriſtian religion, I have confeſſed, carries with it an authority, that has influenced my mind more than all the external evidences. It is that, which has borne down my prejudices, and drove from my heart the infidelity, that for many years I had unhappily cheriſhed."

Mr. Jenyns was ſtrict in the performance of religious duties in public, and a conſtant obſerver of thoſe which are private. He ever profeſſed the greateſt veneration for the church of England, preferring its form of public worſhip to that of any eſtabliſhed church of Chriſtendom.

He poſſeſſed a high degree of gentleneſs and ſweetneſs of temper, which he manifeſted to all with whom he had concerns, either in the buſineſs of life, or its ſocial intercourſe. He was ſtudiouſly ſolicitous to avoid giving offence, and rarely ſuffered himſelf to be offended with others. In private life, he was moſt amiable and engaging; being poſſeſſed of a well informed mind, accompanied with an uncommon vein of the moſt lively, ſpirited, and genuine wit, which was tempered with ſuch kindneſs of nature, as never to give uneaſineſs to others. This made his company ſought after with avidity, by perſons of taſte and re-

finement. He conſidered every ſally of wit that tended to mortify the hearers, as one of the greateſt abuſes of that talent; and in his delightful converſation, ſo totally abſtained from recurring to religion or ſcripture, as ſubjects of his wit, that thoſe who were moſt intimate with him obſerved, that in his common and unguarded ſocial hours, he ever ſtrictly abſtained from uſing the name of the Supreme Being, unleſs when it was rendered neceſſary, by the immediate ſubject of the converſation.

No perſon felt more for the miſeries of others, nor more ſtrictly practiſed the neceſſity impoſed on thoſe who form the ſuperior ranks in life, to reconcile the lower claſſes to their preſent condition, by contributing the utmoſt to render them happy. He was moſt kind and courteous to all his inferiors, and aſſiſted them in their wants and diſtreſſes; ever conſidering his poor neighbours in the country as parts of his family, and as ſuch entitled to his care and protection.

Such was this eminent man in the private walks of life, and the principles on which that conduct was founded, when expanded as motives for his public character in a large ſphere of action, rendered him equally praiſe worthy in that as in the former.

As an author, he held a diſtinguiſhed place among thoſe who have excelled. Whatever he publiſhed, either in proſe or verſe, was ſought for with avidity, and read with pleaſure, by thoſe who were eſteemed the beſt judges in compoſition.

The Free Inquiry into the Nature and Origin of Moral Evil, was the firſt of his works, on account of which he was attacked. In the ſecond edition of this book, he an-

ſwers his adverſaries, with that candour and good humour, which he always obſerved, both in his writings and converſation; and makes a declaration of the end propoſed in writing that treatiſe, in the following words.

"That his intentions were to reconcile the numerous evils, ſo conſpicuous in the creation, with the wiſdom, power, and goodneſs of the Creator; to ſhew that no more of them are admitted by him, than are neceſſary towards promoting univerſal good; and from thence perſuade men to an entire reſignation to his allwiſe, but incomprehenſible diſpenſations; to aſcertain the nature of virtue, and to enforce the practice of it; to prove the certainty of a future ſtate, and the juſtice of the rewards and puniſhments that will attend it; to recommend ſubmiſſion to national governments, and conformity to national religions, notwithſtanding the evils and defects which will unavoidably adhere to them; and laſtly, to ſhew the excellence and credibility of the chriſtian religion, to reconcile ſome of its moſt abſtruſe doctrines with reaſon, and to anſwer all the objections to its authority, which have been drawn from its imperfections and abuſes." "To the truth of this ſolemn declaration, all who were acquainted with the author's undertaking, readily gave their unfeigned aſſent."

In the ſummer of the year 1776, he publiſhed a "View of the Internal Evidence of the Chriſtian Religion," without his name. The reception it met with, was ſuch as ſeldom is ſhewn to the compoſitions of the moſt approved authors.

This was a work, with which the clergy and the laity *were in general* pleaſed, many of them delighted. It was

tranſlated into foreign languages, and in a ſhort time went through three editions, to the laſt of which, by the advice of friends, the author put his name. It was written under a full conviction of the truth of the chriſtian diſpenſation, and a ſincere zeal for its ſervice. The author, ſtrucken with the beauties of its principles and doctrines, ſo eſſential to the happineſs of human creatures in the preſent and future ſtate, thought that a ſhort and clear repreſentation of their internal excellence might allure the attention, and procure a belief in the truth of the chriſtian religion from thoſe, who read but little and think leſs, and who form too conſiderable a part of the bulk of mankind, not to attract the notice and care of him, who felt himſelf intereſted in the happineſs of the whole human race.

Though the book was attacked, and the author treated with aſperity by two able writers, yet the number of private letters he received from thoſe, on whom this work had the effect his benevolent intention propoſed, afforded him abundant ſource of conſolation.

Theſe letters, many of which the author received, contain acknowledgments from ſeveral perſons, whom this book had led from unbelief to a full conviction of the truths he had endeavoured to eſtabliſh.

They are written with that humility and pious gratitude, which the primitive chriſtians expreſſed to their inſtructors in the wonderful diſpenſation of the goſpel.

The good effects of this work were not confined to this country, they operated in diſtant parts of the world; it propagated the chriſtian religion in India, as appears by a letter thence, in which the writer, confeſſing his former

infidelity, and the pains he had long in vain taken, by means of books written in defence of chriſtianity, to give his aſſent to it, concludes in theſe words. "I eagerly wiſhed to believe, but could not ſatisfactorily. But now, I thank God, Soame Jenyns' reaſons have, I hope, triumphed over all my doubts, and I have given an unfeigned and full aſſent to his three propoſitions, which, in my opinion, prove all that is wanted to be cleared up."

Mr. Jenyns was twice married, and his laſt wife ſurvived him. He died of a fever, after a few days illneſs, on the 18th day of December, 1787, at his houſe in Tilney Street, Audley Square, in his 83d year. On his death bed, he reviewed his life, with a viſible gleam of joy, and gloried in the belief, that his Internal Evidence had been uſeful.

The pariſh miniſter, to whom the public is indebted for a ſketch of his life, left this teſtimony, that while he "regiſtered the burial of Soame Jenyns, he regretted the loſs of one of the moſt amiable of men, and one of the trueſt chriſtians, who united the fineſt underſtanding to the beſt heart."

Biographia Britannica.—Jenyns' Works.

Dr. DAVID HARTLEY.

David Hartley, a celebrated phyſician and ingenious author, was born on the 30th of Auguſt, 1705. His father was a very worthy and reſpectable clergyman, vicar of Armley, in the county of York. He received the firſt rudiments of inſtruction at a private ſchool, and his academical education at Cambridge. Being originally in-

tended for the church, he for ſome time directed his thoughts and ſtudies towards that object; but upon a cloſer conſideration of the conditions attached to the clerical profeſſion, was reſtrained by ſome ſcuples, which made him reluctant to ſubſcribe the thirty nine articles. In conſequence of theſe ſcruples, he became diſqualified for the purſuit of his firſt plan of devoting himſelf to the perſonal functions and ſervice of the church. However, he ſtill continued to the end of his life, a well affected member of the church of England, approving of its practical doctrines, and conforming to its public worſhip. As the church of England maintains all the uſeful principles of chriſtian morality, he did not think it neceſſary to ſeparate himſelf from its communion, on account of ſome conteſted articles of ſpeculative and abſtruſe opinion. He was a catholic chriſtian, in the moſt extenſive and liberal ſenſe of the term. On the ſubject of religious controverſy, he has left the following teſtimony of his ſentiments, in the laſt ſection of propoſition eighty eighth, on religious knowledge, viz. "The great differences of opinion, and contentions which happen on religious matters, are plainly owing to the violence of mens' paſſions more than to any other cauſe. When religion has had its due effect in reſtraining theſe, and producing true candour, we may expect a unity of opinion, both in religious and other matters, as far as is neceſſary for uſeful and practical purpoſes."

Though Doctor Hartley's talents were very general, yet undoubtedly his preeminent faculties were formed for the moral and religious ſciences. Theſe talents diſplayed themſelves in the earlieſt parts of life with ſo much diſtinc-

tion, as could not fail to hold out to his ambition a future career of honeſt fame in the ſervice of the national church, if he could have complied with the conditions conſiſtently with the ſatisfaction of his own conſcience. But he had at all times a moſt ſcrupulous and diſintereſted mind, which diſpoſed him in every part of his life, and under all circumſtances, to adhere firmly to thoſe principles, which appeared to him to form the ſtrict and conſcientious line of moral duty. It proceeded therefore from the moſt ſerious ſcruples, irreſiſtibly impreſſed upon his mind, that he relinquiſhed the profeſſion of his firſt choice, which may properly be called the prerogative profeſſion of moral and religious philoſophy.

In conſequence of this determination, he applied his talents to the ſtudy of phyſic, in which he ſoon became eminent for ſkill and integrity. His mind was formed for benevolence and univerſal philanthropy, hence he exerciſed the healing art with anxious and equal fidelity to the poor and to the rich; and viſited with affectionate ſympathy the humbleſt receſſes of poverty and ſickneſs. His manners were gentle, his countenance affable, and his eloquence moral and pathetic. He was not unmindful, that bodily ſickneſs ſoftens the mind to moral ſenſibilities, which afforded him frequent opportunities of conſoling afflicted minds, whilſt he applied the powers of medical ſcience, to the reſtoration of bodily health. He thus united all the talents of his own mind for natural and moral ſcience, conformably to thoſe doctrines which he inculcates, to that univerſal ſyſtem of final morality, by which each effort of ſenſation or ſcience, in the various gradations of life, muſt be eſteemed defective until it ſhall

have attained to its correſponding moral conſummation.

It aroſe from the union above mentioned of talents in the moral ſcience with natural philoſophy, and particularly from the profeſſional knowledge of the human frame, that Dr. Hartley was enabled to bring into one view, the various arguments for his extenſive ſyſtem, from the firſt rudiments of ſenſation through the maze of complex affections and paſſions in the path of life, to the final, moral end of man.

He was induſtrious and indefatigable in the purſuit of all collateral branches of knowledge, and lived in perſonal intimacy with the learned men of his age, in whoſe ſociety and friendly intercourſe, he arranged his "Obſervations on Man," and brought that work to a concluſion. His genius was penetrating and active, his induſtry unwearied, his philoſophical obſervations and attentions unremitting.

Dr. Hartley's "Obſervations on Man, his Frame, his Duty, and his Expectations," were publiſhed in the year 1749, when he was little more than forty three years of age. He lived about nine years after the publication of this work.

The philoſophical character of this great man is delineated in his works. The features of his private and perſonal character were of the ſame complexion. It may, with peculiar propriety, be ſaid of him, that the mind was the man. His thoughts were not immerſed in worldly purſuits and contentions, and therefore his life was not eventful nor turbulent, but placid and undiſturbed by paſſion or violent ambition. From his earlieſt youth, his men-

tal ambition was preoccupied by purſuits of ſcience. His hours of amuſement were likewiſe beſtowed upon objects of taſte and ſentiment. Muſic, poetry, and hiſtory were his favourite recreations. His imagination was fertile and correct, his language and expreſſion fluent and forcible. His natural temper was gay, cheerful, and ſociable. He was addicted to no vice in any part of his life, but his heart was replete with every virtue. The virtuous principles, which are inſtilled in his works, were the invariable and decided principles of his life and conduct.

His countenance was open, ingenuous, and animated, his behaviour polite, eaſy, and graceful; but that which made his addreſs peculiarly engaging, was the benevolence of heart, from which the politeneſs flowed. He never converſed with a fellow creature without feeling a wiſh to do him good. He conſidered the moral end of our creation to conſiſt in the performance of the duties of life, attached to each particular ſtation, to which all other conſiderations ought to be inferiour and ſubordinate; and conſequently, that the rule of life conſiſts in training and adapting our faculties, through the means of moral habits and aſſociations to that end. In this he was the faithful diſciple of his own theory; and by the obſervance of it preſerved his mind in ſerenity and vigour faithfully to perform the duties of life. His whole character was eminently marked by ſincerity of heart, ſimplicity of manners, and manly innocence of mind. He died at Bath, on the 28th of Auguſt, 1757, at the age of fifty two years.

Dr. Hartley was twice married, and left iſſue by both *marriages.*

This great man was a firm believer in, and a zealous and able advocate for the truth of the chriſtian religion.

Sketch of the Life and Character of Hartley, in Vol. III. of his Obſervations on Man.—Biographia Medica.

Lord MANSFIELD.

William Murray, earl of Mansfield, and lord chief juſtice of England, was born in 1705, at Perth in Scotland. He was brought to England when he was only three years old for his education; and at the age of fourteen, admitted as a king's ſcholar at Weſtminſter ſchool. During his reſidence in that ſeminary, ſays his contemporary, biſhop Newton, "he gave early proofs of his uncommon abilities, particularly in his declamations, which were ſure prognoſtics of that eloquence, which grew to ſuch maturity and perfection at the bar, and in both houſes of parliament.

He was ſent to Oxford, and entered at Chriſt College, in the eighteenth year of his age. In 1730, he took the degree of maſter of arts; and ſoon after made a tour on the continent. On his return, he became a member of Lincoln's Inn, and in due time was called to the bar. He very early attained reputation and practice in his profeſſion.

His eminence in the law procured him merited honours. In 1756, he was appointed chief juſtice of the King's Bench; and immediately after created baron of Manſfield.

From the firſt of his coming upon the bench, his great

object was, to introduce regularity, punctuality, and dispatch in buſineſs.

In 1770, he was offered the great ſeal, which he declined; and in 1776, he was made peer of Great Britain, by the title of earl of Mansfield.

After acting a conſpicuous part in the political diſputes of his time, his health began to decline; and in 1788, he reſigned his office. He lived till 1793, and departed this life in the eighty ninth year of his age.

Lord Mansfield had a mind too great to be aſhamed of revering the ordinances of religion; and as, after the moſt impartial inquiry, he was a firm believer of the truth and importance of chriſtianity, he was regular in his attendance at church, and receiving the ſacrament.

His lordſhip's will, which was dated April 17, 1782, and written with his own hand, begins thus, "When it ſhall pleaſe Almighty God to call me to that ſtate, to which of all I now enjoy, I can carry only the ſatisfaction of my own conſcience, and a full reliance on his mercy through Jeſus Chriſt, I deſire that my body may be interred as privately as may be; and out of reſpect to the place of my early education, I ſhould wiſh it to be in Weſtminſter Abbey." He was accordingly buried in Weſtminſter Abbey, in the ſame vault with his counteſs, who died in 1784.

Biographical Dictionary, Vol. XI.

GILBERT WEST, Esq.

Gilbert West was born in 1706. He was the ſon of *Dr. Weſt*, prebendary of Wincheſter, and chaplain to

King George I. He loſt his father when very young, and the whole care of his education devolved upon his mother, who was a woman of ſound judgment and exemplary virtue and piety. Soon after his father's death, he was removed from Wincheſter to Eton ſchool; and thence he was placed at the univerſity of Oxford, and became one of the ſtudents of Chriſt Church. He had been deſigned for the ſervice of the church, but his uncle, lord Cobham, ſeduced him to a more airy mode of life, and gave him a commiſſion in his own regiment with promiſes of preferment.

He continued ſome time in the army, though it is reaſonable to ſuppoſe he never ſunk into a mere ſoldier, or neglected the purſuit of learning. Afterwards finding himſelf more inclined to civil employment, he laid down his commiſſion, and engaged in buſineſs under lord Townſend, then ſecretary of ſtate, with whom he attended the king to Hanover.

His adherence to lord Townſend ended in nothing but a nomination, (May 1729) to be clerk extraordinary of the privy council, which produced no immediate emolument; for it only placed him in a ſtate of expectation and right of ſucceſſion, and it was very long before a vacancy admitted him to profit.

Soon afterwards he married, and ſettled in a very pleaſant houſe at Wickham in Kent, where he lived in tranquil, domeſtic happineſs, and devoted himſelf to learning and piety. He publiſhed a verſion of Pindar; and in 1747, the world was favoured with his "Obſervations on the Reſurrection," for which the univerſity of Oxford created him doctor of laws. In his delightful retirement,

he was often viſited by Lyttleton and Pitt, who when they were fatigued with faction and debates, amuſed themſelves at Wickham with books and literary converſation. There is in this retreat a well made walk by Pitt; and what is of far more importance, at Wickham Lyttleton received that conviction, which produced his "Diſſertation on the Converſion of St. Paul."

Theſe two illuſtrious friends had for a while liſtened to the blandiſhments of infidelity, and when Mr. Weſt's book was publiſhed, it was bought by ſome, who did not know his change of opinion, in expectation of new objections againſt chriſtianity; and as infidels do not want malignity, they revenged the diſappointment by calling him a methodiſt.

Mr. Weſt's income was not large; and his friends endeavoured, but without ſucceſs, to obtain an augmentation. It is reported, that the education of the young prince was offered to him, but that he refuſed it, becauſe he was not allowed a more extenſive power of ſuperintendance.

In time however his revenue was improved; he lived to have one of the lucrative clerkſhips of the privy council, (1752) and Mr. Pitt at laſt had it in his power to make him treaſurer of Chelſea hoſpital.

He was now ſufficiently rich; but wealth came too late to be long enjoyed, nor could it ſecure him from the calamities of life; he loſt, in 1758, his ſon, an only child, who died at the age of twenty. This affecting diſpenſation was ſeverely felt by his parents, but their chriſtian fortitude and reſignation were noble; and Mr. Weſt, with pious hopes, ſaid, "He was gone to a better father, who

by a merciful diſpenſation had ſecured his ſon a happy retreat from a world of evils."

Towards the latter end of his life, he wholly applied himſelf to the ſtudy of the Scriptures, being extremely anxious to uſe his utmoſt endeavours to reconcile the ſeeming inconſiſtencies, which gave the enemies of revealed religion a pretence to doubt and diſcredit its divine authority. In theſe reſearches he felt the higheſt ſatisfaction, and often remarked that "light broke in upon his mind, and diſcovered divine truths, which filled him with the ſtrongeſt hopes that his pleaſing labours might prove a benefit to mankind."

Mr. Weſt had ſome time meditated writing upon the evidences of the truth of the New Teſtament; but he did not live to complete this work. In 1756, a ſtroke of the palſy brought him to the grave. "He was," ſays Dr. Johnſon, "one of the few poets, to whom the grave might be without its terrours."

This excellent man, in the introduction to his "Obſervations on the Reſurrection of Jeſus Chriſt," makes the following remarks, "It may poſſibly be demanded why, being a layman, I preſume to intermeddle in a province commonly thought to belong peculiarly to the clergy? To which I anſwer, that beſides the motives above ſuggeſted, this very prejudice was a powerful inducement to me to publiſh the following obſervations, and to prefix my name to them. The clergy, I am ſenſible, are both ready and able to maintain the cauſe of chriſtianity, as their many excellent writings in defence of it ſufficiently demonſtrate; but as the generality of mankind are more governed by prejudice than reaſon, the writings of the

clergy are not ſo univerſally read, or ſo candidly received as they deſerve." "The greateſt ſervice, ſays he, that the moſt zealous patriot can do his country, is to promote the faith, and thereby encourage the practice of the truly divine virtues, recommended by Chriſt and his apoſtles."

Johnſon's Lives of the Poets.—Weſt's Obſervations on the Reſurrection.

LEONARD EULER.

LEONARD EULER, an eminent philoſopher and mathematician, was born at Baſil, on the 14th of April, 1707. His father, who was a proteſtant clergyman, had applied himſelf with ſucceſs to the mathematics; and though he intended his ſon for the miniſtry, he initiated him in this ſcience.

When young Euler was ſent to the univerſity of Baſil, he attended regularly the different profeſſors, and as his memory was prodigious, performed his academical taſks with uncommon rapidity, and all the time thus gained was conſecrated to geometry, which ſoon became his favourite ſtudy. The early progreſs he made in this ſcience only added new ardour to his application. After he had, at his father's deſire, ſtudied theology, and the oriental languages, he returned to geometry as his principal object.

About the year 1727, he was choſen member of the imperial academy of Peterſburg; and in 1738, he was promoted to the profeſſorſhip of natural philoſophy. In 1735, a problem was propoſed by the academy of Peterſ-

burg, which required expedition, and for the ſolution of which ſeveral celebrated mathematicians had demanded the ſpace of ſome months. This problem was ſolved by Euler in three days, to the great aſtoniſhment of the academy; but the violent and laborious efforts it coſt him threw him into a fever, which endangered his life, and deprived him of the uſe of his right eye.

In 1741, Euler received an invitation from Frederick III. to aſſiſt in forming an academy of ſciences at Berlin. And while he was enriching this academy with eſſays on the deepeſt parts of mathematical ſcience, he continued his philoſophical contributions to the academy of Peterſburg, which granted him a penſion in 1742.

It was with much difficulty that this great man obtained in 1766, permiſſion from the king of Pruſſia to retire to Peterſburg, where he determined to paſs the remainder of his days. Soon after his return, he was ſeized with a violent diſorder, which terminated in a total loſs of his ſight. Even in this diſtreſſing ſituation, he dictated to his ſervant, "His Elements of Algebra," a work which excited aſtoniſhment and applauſe.

About this time he was honoured by the academy of ſciences at Paris with the place of one of the foreign members of this learned body. In 1772, he undertook to collect into one ſyſtematical and continued work, the important diſcoveries which he had been making for thirty years, which lay diſperſed in the memoirs of the different academies. This laborious performance was publiſhed when he was totally blind, and conſequently obliged to arrange all his compoſitions by the ſole powers of his memory and genius. It was completed when he was em-

barraſſed in his domeſtic circumſtances, by a dreadful fire, which had deſtroyed his library and furniture. The heroic tranquillity of mind which he diſcovered, was derived not only from the love of ſcience, but from the power of religion. His philoſophy was too ſublime to ſtop at ſecond cauſes. It led him to the divine philoſophy of religion, which can alone form a habit of true magnanimity and patience in ſuffering.

The latter days of this extraordinary man were tranquil and ſerene, and he preſerved to the laſt that vigour of underſtanding, which diſtinguiſhed his early life. Several attacks of the vertigo in the beginning of September, 1783, were preſages of his mild and happy paſſage from this ſcene to a better. On the 7th of September, he was ſeized with an apoplectic fit. "I am dying," ſaid he, before he loſt his ſenſes, and expired a few hours after, aged ſeventy ſix years.

His death was conſidered as a public loſs, even in the country which he inhabited. The academy of Peterſburg went in deep mourning, and voted a marble buſt of him at their own expenſe to be placed in that aſſembly hall.

His works were publiſhed in thirty eight volumes. It has been obſerved, that "few men of letters have written ſo much as Euler, and that no geometrician has ever embraced ſo many objects at a time, or has equalled him either in the variety or magnitude of his diſcoveries."

Notwithſtanding his profound knowledge in mathematics and philoſophy, he had made great progreſs in medical, botanical, and chemical ſcience; and had read with attention and taſte the moſt diſtinguiſhed writers in

ancient Rome. The civil and literary hiſtory of all ages and nations was familiar to him.

His moral character was as excellent as his literary was great. Though his head was inceſſantly employed, his ſpirit was always tranquil. His converſation was cheerful and inſtructive; his wit tempered with humanity; and profound learning united with modeſty. His probity and integrity were pure and uncorrupted. He was anxious to fulfil his duty in every ſtation in life, and was, in ſhort, a good huſband, father, friend, and citizen.

This great man was a firm believer in the chriſtian religion, and performed all the duties it enjoins with the utmoſt reverence and attention. It was his cuſtom every evening, while his ſight continued, to read a portion of Scripture to his family, and he ſometimes accompanied it with an expoſition. His piety was rational and ſincere; and his devotion full of fervour. He was ſenſible of the importance of religion to the dignity and happineſs of mankind; and defended Revelation againſt the objections of infidels, in a work publiſhed at Berlin, 1747. His philanthropy was great, and if he ever felt the emotions of indignation, it was againſt the apoſtles of infidelity, whom he regarded as the moſt pernicious enemies of mankind.

In his Letters to a German Princeſs,* he obſerves, that "However extravagant and abſurd the ſentiments of certain philoſophers may be, they are ſo obſtinately pre-

* The princeſs of Anhalt Deſſan was deſirous of receiving from Euler ſome leſſons in natural philoſophy. Theſe leſſons have been publiſhed under the title of Letters to a German Princeſs, and tranſlated *into Engliſh by Dr.* Hunter, author of Sacred Biography.

poſſeſſed in favour of them, that they reject every religious opinion and doctrine, which is not conformable to their ſyſtem of philoſophy. From this ſource are derived moſt of the ſects and hereſies in religion. Several philoſophical ſyſtems are really contradictory to religion; but in that caſe, divine truth ought ſurely to be preferred to the reveries of men, if the pride of philoſophy knew what it was to yield. Should ſound philoſophy ſometimes ſeem to be oppoſite to religion, that oppoſition is more apparent than real; and we muſt not ſuffer ourſelves to be dazzled with the ſpecioufneſs of objection."

General Biographical Dictionary, Vol. VI.—Euler's Letters, Vol. I.

Sir JOHN PRINGLE.

John Pringle, a celebrated phyſician, was born in the county of Roxburgh, North Britain, April 10th, 1707. His grammatical education he received at home, under a private tutor; and after having made ſuch a progreſs as qualified him for academical ſtudies, he was removed to the univerſity of St. Andrews. Having continued there ſome years, he went to Edinburgh in 1727, for the purpoſe of ſtudying phyſic, that being the profeſſion he intended to follow. After he had continued a year at Edinburgh, he went to Leyden, in order to attend the lectures of the celebrated Boerhaave, for whom he had a high and juſt reſpect.

Upon quitting Leyden, Dr. Pringle ſettled as a phyſician at Edinburgh, where he gained the eſteem of the magiſtrates of the city, and of the profeſſors of the col-

lege, by his abilities and good conduct. Such was his known acquaintance with ethical ſubjects, that in 1734, he was appointed by the magiſtrates and council of the city of Edinburgh, joint profeſſor of pneumatics and moral philoſophy, with Mr. Scott, during the life of that gentleman, and ſole profeſſor after his deceaſe; and in conſequence of this appointment, was admitted the ſame day, a member of the univerſity.

Dr. Pringle continued in the practice of phyſic at Edinburgh, and in performing the duties of his profeſſorſhip, till 1742, when he was appointed phyſician to the earl of Stair, who then commanded the Britiſh army. By the intereſt of this nobleman, he was, in 1742, conſtituted phyſician to the military hoſpital in Flanders. The exemplary attention, which he paid to his duty in this ſtation, is apparent from his "Treatiſe on the Diſeaſes of the Army." It was his grand object to leſſen, as far as lay in his power, the calamities of war; nor was he without conſiderable ſucceſs in this noble and benevolent deſign.

In 1752, he married the daughter of Dr. Oliver, a celebrated phyſician at Bath. In 1758, he quitted the ſervice of the army, and being determined to fix wholly in London, was admitted a licentiate of the college of phyſicians the ſame year. In 1766, the king raiſed him to the dignity of a baronet of Great Britain; and afterwards appointed him his phyſician. In 1772, he was elected preſident of the Royal Society. He was alſo choſen a member of various foreign literary bodies.

He publiſhed ſeveral medical productions, in which his great rule was, to make fact and experiment the baſis of

ſcience. With regard to philoſophy in general, he was as averſe to theory, unſupported by experiments, as he was with reſpect to medicine in particular.

The ruling feature of his moral character was integrity. By this principle he was uniformly actuated, in the whole of his behaviour. All his acquaintance unanimouſly agreed, that there never was a man of greater ſincerity. He was equally diſtinguiſhed by his ſobriety; and was ardent and conſtant in his friendſhips. With regard to his external deportment, he paid a very reſpectful attention to thoſe whom he eſteemed; but there was a kind of reſerve in his behaviour, when he was not perfectly pleaſed with the perſons who were introduced to him, or who happened to be in his company. His ſenſe of integrity and dignity would not permit him to adopt that falſe and ſuperficial politeneſs, which treats all men alike, however different in point of real eſtimation and merit.

With regard to his religious character, the principles of piety and virtue, which were early inſtilled into him by a ſtrict education, do not appear ever to have loſt their influence upon the general conduct of his life; yet during his travels, his belief of the chriſtian revelation was ſo far unſettled, that he became at leaſt a ſceptic on that ſubject. But it was not his diſpoſition to reſt ſatisfied in his doubts and difficulties, with reſpect to a matter of ſuch high importance. He was too great a lover of truth, not to make religion the object of his ſerious inquiry. As he ſcorned to be an implicit believer, he was equally averſe to an implicit infidelity, which is the caſe of large numbers who reject chriſtianity with as little knowledge and as little examination as the moſt determined bigots embrace their

ſyſtems. The reſult of this inveſtigation was a full conviction of the divine original and authority of the goſpel. The evidence of revelation appeared to him ſolid and invincible, and the nature of it ſuch as muſt demand the moſt grateful acceptance. During the latter part of his life, he devoted much time to the ſtudy of divinity.

He died in 1782, in the ſeventy fifth year of his age, and was interred in St. James' Church, with great funeral ſolemnity. As a teſtimony of regard to his diſtinguiſhed merit, at the firſt meeting of the college of phyſicians at Edinburgh after his deceaſe, all the members appeared in deep mourning. A monument was erected to his memory in Weſtminſter Abbey.

Biographical Dictionary, Vol. XII.—Biographia Medica, Vol. I.

Baron HALLER.

Albert Van Haller, an illuſtrious phyſician, was born at Berne, 1708. From the firſt period of his education, he diſcovered very great talents for the acquirement of every ſpecies of literature. According to the accounts which are given us, the progreſs of his ſtudies at the earlieſt periods of his life, were rapid almoſt beyond belief. When other children were beginning only to read, he was engaged in peruſing Bayle and Moreni, and at nine years of age was able to tranſlate Greek, and had commenced the ſtudy of Hebrew. After the death of his father, who was an advocate of conſiderable eminence, he was ſent to the public ſchool at Berne, where he exhibited many

ſpecimens of uncommon ability and knowledge. He was well verſed in all the dead, and moſt of the living languages; French, Engliſh, and Italian, were as familiar to him as the German. He was alſo celebrated for his poetical genius; and his poems, which were publiſhed in the German language, were read and admired throughout the whole empire.

He began the ſtudy of medicine at Tubingen, under two eminent teachers, and having continued with them two years, the great reputation of Boerhaave drew him to Leyden. Animated by the illuſtrious examples of his tutors, he ſpent all day, and the greateſt part of the night, in intenſe ſtudy, and his rapid progreſs in knowledge acquired him univerſal eſteem, both from his teachers and fellow ſtudents. He is ſuppoſed to have been the moſt acute, various, and original genius that had appeared in the medical world ſince Boerhaave.

Notwithſtanding Haller's extraordinary abilities and extenſive information, his merit was at firſt neglected in Berne. This neglect however neither diminiſhed his ardour for literary purſuits, nor detracted from his reputation. His diſtinguiſhed worth, at length, after encountering ſeveral diſappointments, met with a ſuitable reward. King George II. nominated him profeſſor of medicine in the univerſity of Gottingen.* This important office afforded an ample field for the exertion of his ſuperiour talents; he filled ſucceſſively the botanical, chemical, and anatomical chairs; and raiſed the reputation of that univerſity to a very high pitch. The king of Great Britain

* Soon after this appointment, Haller had the misfortune to loſe his amiable wife.

honoured him with every mark of diſtinction that he could beſtow, and through his intereſt he was made a baron of the empire.

On the death of Dillenius,* this celebrated phyſician had an offer of the profeſſorſhip of botany at Oxford; the ſtates of Holland invited him to the chair of the younger Albinus; the king of Pruſſia was anxious that he ſhould be the ſucceſſour of Marpertuis at Berlin; Marſhal Keith wrote to him in the name of his ſovereign, offering him the chancellorſhip of the univerſity of Halle, vacated by the death of the celebrated Wolfe; Count Orlow invited him to Ruſſia, in the name of his miſtreſs the empreſs, offering him a diſtinguiſhed place at St. Peterſburg; the king of Sweden conferred on him an unſolicited honour, by raiſing him to the rank of knighthood of the order of the polar ſtar; and the emperour of Germany made him a viſit, and paſſed ſome time with him in the moſt familiar converſation.

Thus honoured by ſovereigns, revered by men of letters, and eſteemed by all Europe, he had it in his power to have held the higheſt rank in the republic of letters; yet declining all the tempting offers which were made him, he continued at Gottingen, anxiouſly endeavouring to extend the riſing fame of that medical ſchool. But after ſeventeen years reſidence at that univerſity, an ill ſtate of health rendered him leſs capable of diſcharging the duties of that important office; he therefore ſolicited, and obtained permiſſion from the regency of Hanover, to return to Berne. His fellow citizens were now ſenſible of his ſuperiour merit; a penſion was ſettled upon him for life,

* A celebrated botaniſt, born in Germany in the year 1685.

and he was nominated, at times, to fill the moſt important offices in the ſtate. Theſe occupations however did not diminiſh his ardour for uſeful improvements. He was the firſt preſident, as well as the greateſt promoter of the Economical Society at Berne; and may be conſidered as the father and founder of the Orphan Hoſpital of that city. Declining health however reſtrained his exertions in the more active ſcenes of life, and for many years he was confined entirely to his own houſe. Even this could not put a period to his uſefulneſs; for with indefatigable induſtry, he continued his favourite ſtudies, till within a few days of his death, which took place December 12th, 1777, in the ſeventieth year of his age. He was no leſs diſtinguiſhed as a philoſopher, than beloved as a man; nor more eminent for his improvement in every department of medical ſcience, than for his piety to God, and benevolence to all mankind.

Baron Haller, in the earlier part of his life, had entertained doubts concerning the truth of chriſtianity, which were diſpelled by a ſucceſsful application to every branch of ſcience, and a candid examination of the ſacred oracles. Being fully convinced of the truth of divine revelation, he eagerly ſeized the numberleſs opportunities, which his profeſſion as a phyſician gave him, of convincing thoſe with whom he converſed, of the truth, and converting them to the practice of the chriſtian religion. And this he effected, not only by his inſtructions, but by his example. For he was charitable to the poor; ſympathized in the tendereſt manner with the diſtreſſed; and was humane and juſt in all his dealings with mankind. His ſoul was gentle, and his heart replete with ſenſibility.

This excellent man had a daughter, to whom he addreſſed at different times, but in a regular ſucceſſion, Letters on the Truth of the Chriſtian Religion. He introduced his arguments with the following remarks. "What churchmen have written on religious matters, has in general gained but inferiour credit. Their arguments have loſt much of their weight, from the conſideration of their having been urged by perſons who were bound, both by honour and intereſt, to defend the profeſſion in which they were engaged. Some perſons have been of opinion, that if a layman, who in the courſe of a long life, hath had occaſion to teſtify his love for the truth, and has ſacrificed to it great temporary advantages, were to write in defence of the faith, and to found his arguments on ſuch facts only as were inconteſtible, his ſuffrage would carry with it much greater weight and authority."

Encyclopedia.—Haller's Letters.—Biographia Medica, Vol. I.

Lord LYTTLETON.

George Lyttleton, an elegant and ingenious writer, was born at Hagley in Worceſterſhire, England, 1709. He received the elements of his education at Eton, and thence removed to Chriſt Church, where he was diſtinguiſhed for his ſuperiour abilities. He was a very early writer, both in proſe and verſe; and whilſt at the univerſity, ſketched the plan of his Perſian Letters, a work which was afterwards highly applauded.

In the year 1728, he ſet out on the tour of Europe,

and his conduct whilſt on his travels, was a leſſon to his countrymen; inſtead of adopting the faſhionable vices of France and Italy, his time was paſſed alternately in his library, and in the ſociety of men of rank and literature. When he returned, he obtained a ſeat in parliament; and was afterwards made ſecretary to the prince of Wales.

In the year 1741, he married Miſs Lucy Forteſcue, of Devonſhire, by whom he had a ſon and two daughters. This lady, by her exemplary conduct, and uniform practice of religion and virtue, eſtabliſhed his conjugal happineſs on a ſolid baſis.

In 1744, he was appointed one of the lords commiſſioners of the treaſury, and during his continuance in that ſtation, conſtantly exerted his influence in rewarding merit and ability. In the beginning of the year 1746, his felicity was interrupted by the loſs of his amiable wife, who died in the 29th year of her age. He erected an elegant monument to her memory, at the church at Hagley, which contains the following inſcription written by himſelf.

"Made to engage all hearts, and charm all eyes;
"Though meek, magnanimous; though witty, wiſe;
"Polite, as all her life in courts had been;
"Yet good, as ſhe the world had never ſeen;
"The noble fire of an exalted mind,
"With gentleſt female tenderneſs combin'd;
"Her ſpeech was the melodious voice of love;
"Her ſong, the warbling of the vernal grove;
"Her eloquence was ſweeter than her ſong,
"Soft as her heart, and as her reaſon ſtrong;
"Her form each beauty of her mind expreſs'd;
"Her mind was virtue by the graces dreſs'd."

In 1751, the father of Lyttleton died, from whom he inherited a baronet's title, with a large eſtate. He ſtill continued his exertions in parliament, and was made, 1754, cofferer and privy counſellor; this place he exchanged the next year for the great office of chancellor of the exchequer. In 1757, he was created a peer of Great Britain, by the title of Lord Lyttleton.

This nobleman publiſhed a number of Poems, Dialogues of the Dead, and an Hiſtory of Henry the Second, which was elaborated by the reſearches and deliberations of twenty years.

In the pride of juvenile confidence, with the help of corrupt converſation, he had entertained doubts of the truth of chriſtianity; but after he was made one of the lords of the treaſury, he applied himſelf ſeriouſly to examine the arguments for divine revelation, and his ſtudies being honeſt ended in conviction. He found that religion was true, and what he had learned, he endeavoured to teach, 1747, by "Obſervations on the Converſion and Apoſtleſhip of St. Paul." This work was written at the deſire of Gilbert Weſt, Eſq. in conſequence of Lord Lyttleton's aſſerting that, "beſides all the proofs of the chriſtian religion, which might be drawn from the prophecies of the Old Teſtament, from the neceſſary connexion it hath with the whole ſyſtem of the Jewiſh religion, from the miracles of Chriſt, from the evidence given of his reſurrection, by all the other apoſtles, he thought the converſion of St. Paul alone, duly conſidered, was of itſelf a demonſtration of the truth of chriſtianity." Mr. Weſt was ſtruck with the thought, and aſſured his friend, "that ſo compendious a proof would be of great uſe to convince

thoſe unbelievers that will not attend to a longer ſeries of arguments." Time has ſhewn that he was right in his conjectures, as this tract is eſteemed one of the beſt defences of the chriſtian religion which has been publiſhed; to which infidelity has never been able to fabricate a ſpecious anſwer.

Sir Thomas Lyttleton of Hagley, the author's father, had the happineſs of ſeeing this book, and expreſſed his pleaſure in the following admirable letter.

"I have read your religious treatiſe with infinite pleaſure and ſatisfaction. The ſtyle is fine and clear; the arguments cloſe, cogent, and irreſiſtible. May the King of kings, whoſe glorious cauſe you have ſo well defended, reward your pious labours, and grant that I may be found worthy, through the merits of Jeſus Chriſt, to be an eye witneſs of that happineſs, which I doubt not he will bountifully beſtow upon you. In the mean time, I ſhall never ceaſe glorifying God, for having endowed you with ſuch uſeful talents, and given me ſo good a ſon.

"Your affectionate father, THOMAS LYTTLETON."

Of the death of Lord Lyttleton, a very affecting and inſtructive account has been given by his phyſician, Dr. Johnſon, of Kidderminſter. "On Saturday morning the ſymptoms of his lordſhip's diſorder, which for a week paſt had alarmed us, put on a fatal appearance, and he believed himſelf to be a dying man. From this time he ſuffered from reſtleſsneſs rather than pain; and though his nerves were apparently much fluttered, his mental faculties never ſeemed ſtronger when he was thoroughly awake. Though he wiſhed his approaching diſſolution not to be lingering, he waited for it with reſignation. On Sunday his lord-

ſhip ſent for me, and ſaid he felt a great hurry, and deſired to have a little converſation with me, in order to divert it. He then proceeded to open the fountain of that heart, whence goodneſs had ſo long flowed, as from a copious ſpring. Doctor, ſaid he, you ſhall be my confeſſor. When I firſt ſat out in the world I had friends, who endeavoured to ſhake my belief in the chriſtian religion. I ſaw the difficulties which ſtaggered me; but I kept my mind open to conviction. The evidences of the doctrines of chriſtianity, ſtudied with attention, made me a moſt firm and perſuaded believer of the chriſtian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and ſinned, but have repented, and never indulged any vicious habit. In politics and public life, I have made the public good the rule of my conduct. I never gave counſels which I did not at the time think the beſt. I have ſeen, that I was ſometimes in the wrong, but I did not err deſignedly. I have endeavoured in private life to do all the good in my power. I never for a moment could indulge malicious, or unjuſt deſigns upon any perſon whatſoever. At another time he ſaid, I muſt leave my ſoul in the ſame ſtate it was in before this illneſs; I find this a very inconvenient time for ſolicitude about any thing. On the morning, when the ſymptoms of death came on him he ſaid, I ſhall die, but it will not be your fault. When lord and lady Valentia came to ſee his lordſhip, he gave them his ſolemn benediction, and ſaid, "be good, be virtuous, my lord, you muſt come to this: thus he continued, giving his dying benedictions to all around him. On Monday morning a lucid interval gave ſome ſmall hopes, but thoſe vaniſhed

in the evening, and he continued dying, but with very little uneaſineſs, till Tueſday morning, Auguſt 22d, when between ſeven and eight o'clock, he expired, almoſt without a groan."

His lordſhip was buried at Hagley; the following inſcription is cut out on the ſide of his lady's monument.

"This unadorned ſtone was placed here by particular deſire, and expreſs directions of the late right honourable George, Lord Lyttleton, who died, Auguſt 22d, 1773, aged 64." *Johnſon's Lives of the Poets.*

Dr. SAMUEL JOHNSON.

Samuel Johnson, an eminent Engliſh writer, was born at Litchfield, September 7, 1709, where his father was a reputable bookſeller. His mother was a woman of great piety and underſtanding, who early inſtilled the principles of religion into the mind of her ſon. He exhibited ſtrong marks of genius in the free ſchool in Litchfield, where he received the chief part of his education, and at a ſchool in Worceſterſhire, where he paſſed a year. Some of his exerciſes have been accidentally preſerved, and well juſtify the expectations which determined a father, not opulent, to confine him in the paths of literature. After paſſing ſome time at home in voluntary and deſultory ſtudy, he was entered as a commoner at Pembroke college, Oxford, in 1728. Oppreſſed by pecuniary difficulties, he was obliged to make an interrupted and a ſhort reſidence at the univerſity, and finally gave it up as *impracticable*, in the autumn of 1731; after having ſtrug-

gled as long as poſſible with ſevere indigence, completed by the inſolvency of his father.

Before Johnſon was fourteen years of age, he had entertained doubts of the truth of revelation, which gave him great uneaſineſs; but theſe were happily removed by a proper courſe of reading; for his ſtudies being honeſt ended in conviction, and what he had learned he ever afterwards endeavoured to teach.

After he quitted the univerſity, he returned to Litchfield, where he remained till the death of his father, and devoted his time to literary improvements.

In 1735, he married Mrs. Porter, a widow of Birmingham; and ſoon after, fitted up a houſe in Eclial, near Litchfield, where he undertook to keep a ſchool; but this plan failed for want of encouragement.

In March, 1737, having relinquiſhed his ſchool, he formed his firſt expedition to London, in order to try his talents in that great field of exertions. Being reduced to the neceſſity of writing for a ſupport, he formed a literary connexion with Cave, the editor of the Gentleman's Magazine. His principal employment for ſeveral years, was that of writing for Cave in the magazine. His account of the lives of eminent perſons, form an intereſting part of his communications to this work. Soon after, he publiſhed "Irene," a tragedy; and an imitation of Juvenal's third ſatire, entitled "London, a Poem," which acquired him great celebrity as an author.

Johnſon planned much more than he executed. A liſt of his literary projects, amounting to nearly forty articles, has been preſerved by Sir John Hawkins;* all of

* See Hawkins' Life of Johnſon, p. 73, 74. &c.

which, from indolence, verſatility, or want of encouragement, remained unexecuted. At length, in 1747, he began an edition of Shakeſpeare; and publiſhed the plan of his Engliſh Dictionary. To enable him to complete this laſt ſtupendous work, he hired a houſe in Gough Square, Fleet Street, fitted up one of the upper rooms in the manner of a counting houſe, and employed ſix amanuenſes.

On the 20th of March, 1750, he publiſhed the firſt paper of the Rambler, which he continued without interruption, Tueſday and Friday, till the 17th of March, 1752. In this very excellent work, he proceeded almoſt without aſſiſtance, only five papers in the whole having been ſupplied by other writers.

With what devout and conſcientious ſentiments he undertook this paper, is evidenced by the following ſolemn addreſs to the Divine Being, for a bleſſing on the work, which he compoſed and offered up on the occaſion.

"Almighty God, the giver of all good things, without whoſe help all labour is ineffectual, and without whoſe grace all wiſdom is folly; grant, I beſeech thee, that in this undertaking thy holy ſpirit may not be withheld from me, but that I may promote thy glory, and the ſalvation of myſelf and others: grant this, O Lord, for the ſake of thy ſon Jeſus Chriſt. Amen."

The concluding paragraph of his farewell paper in the Rambler, appears to have been written under a perſuaſion that the Deity had been propitious to his labour, and that the ſolemn addreſs to him, which he had compoſed and offered up, on occaſion of his engaging in it, had been heard, and was likely to be accepted.

"The eſſays profeſſedly ſerious, if I have been able to

execute my own intentions, will be found exactly conformable to the precepts of Chriſtianity, without any accommodation to the licentiouſneſs and levity of the preſent age. I therefore look back on this part of my work with pleaſure, which no praiſe of man ſhall diminiſh or augment. I ſhall never envy the honours which wit and learning obtain in any other cauſe, if I can be numbered among the writers, who have given ardour to virtue, and confidence to truth :"

" Celeſtial powers ! that piety regard,
" From you my labours wait their laſt reward."

Soon after the publication of the Rambler, Johnſon's wife died. This event affected him in the deepeſt manner ; and the morbid melancholy, to which he was conſtitutionally ſubject, acquired additional force. In his " Prayers and Meditations," we find very remarkable evidence, that his affection for her never ceaſed, even after her death.

Johnſon publiſhed his Dictionary in May, 1755, having been previouſly honoured, in February, with the degree of maſter of arts by diploma, in teſtimony of his abilities and merit ; he completed this great work with little aſſiſtance of the learned, and without any patronage of the great.

He now for ſome time produced only occaſional compoſitions in various works ; but in 1758, he began the " Idler," which was continued till 1760. It has been remarked, that, " as he advanced in years he became more practical. The Rambler ſhowed more of man in his general nature ; the Idler more of man in his local manners. The Rambler was the work of a profound, comprehenſive

philoſopher; the Idler, of a man of genius experienced in life." His next publication was the "Prince of Abyſſinia," a beautiful little novel in the eaſtern ſtyle, abounding with the moſt uſeful and moral maxims, ſuited to ſeveral conditions of life.

Notwithſtanding this great man's various publications, he was ſtill poor. At length, in 1762, he was placed by royal munificence above the neceſſity of ſubſiſting by occaſional and precarious efforts. The king granted him a penſion of three hundred pounds per annum, expreſsly as a reward for the merit and moral tendency of his writings; without any kind of ſtipulation relative to the future uſe of his pen. As he delighted in converſation, in 1764, he formed the "Literary Club," conſiſting of a number of gentlemen of abilities and learning. His ſuperiour talents made his company highly acceptable; hence he was viſited and careſſed by the witty, the elegant, and the learned. His many peculiarities were overlooked and forgotten, in the admiration of his underſtanding; while his virtues were regarded with veneration, and his opinions adopted with ſubmiſſion. The ſame energy of mind, which was diſplayed in his literary productions, was exhibited in his converſation, which was various, ſtriking, and inſtructive.

In July, 1765, he was complimented by the univerſity of Dublin, with the degree of doctor of laws. The ſame year, after a long delay, he publiſhed his edition of Shakeſpeare. In March, 1775, his title of doctor was confirmed to him by the univerſity of Oxford, which ſent him this degree alſo by diploma. His tour in Scotland, in 1773, produced his book, entitled, "A Journey to the Weſtern Iſlands of Scotland," which was publiſhed this year. In

1777, he undertook his laſt great work, "The Lives of the Engliſh Poets." In a previous memorandum, he ſays of them, "Written I hope in ſuch a manner as may tend to the promotion of piety." From the cloſe of this uſeful and pleaſing labour, his health began to decline. He did not however view the approach of death with tranquility; his conſtant fear of diſſolution was ſo great, that it aſtoniſhed all who knew the piety of his mind, and the virtues of his life. Yet this dread was only predominant when death was viewed at a diſtance. From the time that he was certain of its near approach, his fears were calmed, and he experienced the great alleviation, that a ſteady faith and firm reliance on the merits of the great Redeemer are capable of affording. He inſiſted that his phyſician ſhould tell him plainly whether he could recover; and being informed that it was impoſſible without a miracle, he reſolved not to take any more phyſic, not even opiates, for he had "prayed, he ſaid, that he might reſign his ſoul to God unclouded." He became perfectly reſigned to his approaching fate; and died on the 13th of December, 1784, full of reſignation, ſtrong in faith, and joyful in hope; and was buried in Weſtminſter Abbey. A monument was erected to his memory, and completed in 1796.

Dr. Johnſon's Works were publiſhed, collectively with his life, by Sir John Hawkins, in 1787, forming eleven volumes in octavo. A new edition, amounting to twelve volumes 8vo. with an Eſſay on his Life and Genius, by Arthur Murphy, Eſq. was publiſhed in 1792.

It is obſerved, "that perhaps literary hiſtory does not afford a more ſtriking inſtance of extraordinary talents

more happily and beneficially exerted, than in the mind of Johnſon. An underſtanding acute, poignant, forcible, and profound; an imagination rich, ſtrong, and brilliant; a moſt retentive memory, ſtored with knowledge, were uniformly devoted to promote the cauſe of wiſdom, virtue, and religion."

This great man was a ſincere and zealous member of the church of England. He was ſteady and inflexible in maintaining the obligations of piety and virtue. "His attention to veracity," ſays one of his moſt intimate acquaintance, "was without equal or example." He was alſo eminently diſtinguiſhed for his charity to the poor.

"The religion of Dr. Johnſon," ſays Sir John Hawkins, "had a tincture of enthuſiaſm, ariſing, as is conjectured, from the fervour of his imagination, and the peruſal of St. Auguſtine, and others of the fathers; and the writings of Kempis, and the aſcetics, which prompted him to the compoſition of meditations and devotional exerciſes. It further induced in him an habitual reverence for the name of God, which he was never known to utter, but on proper occaſions, and with due reverence; and operated on thoſe who were admitted to his converſation, as a powerful reſtraint on all profane diſcourſes, and idle diſcuſſions of theological queſtions: and laſtly, it inſpired him with that charity, meaning thereby a general concern for the welfare of all mankind, without which we are told that all pretenſions to religion are vain."

Dr. Johnſon was a warm and able advocate for the truth of the chriſtian religion; and expreſſed his averſion to infidelity to all ranks, and at all times, without the *ſmalleſt reſerve*: he uſed to ſay, that "no honeſt man

could be a deiſt, for no man could be ſo, after a fair examination of the proofs of chriſtianity."

Boſwell's Life of Johnſon.—Hawkins' Life of Johnſon.—Piozzi's Anecdotes of Johnſon.

JAMES FERGUSON.

James Ferguson, an extraordinary ſelf taught mathematician and aſtronomer, was born at Bamſhire in Scotland, 1710. At an early age, he exhibited an uncommon genius, but his parents being in low circumſtances, he was placed with a ſhepherd, where he continued four years, and in this ſituation learned to mark the poſition of the ſtars. His ingenuity recommended him to a gentleman, who received him into his family, where he learnt arithmetic, algebra, and the elements of geometry. He made a wooden clock, and afterwards a watch, from a caſual ſight of one of each. His ſuperiour talents introduced him to Sir James Dunbar, who taught him the rudiments of drawing, and he maintained himſelf and family many years by taking portraits both in Scotland and England. At the age of thirty he invented his Aſtronomical Rotula, a machine for ſhowing the new moons and eclipſes.

About 1744, he went to London, and ſoon obtained the patronage of thoſe great men who were lovers of ſcience and uncommon merit. By his delineation of the complex line of the moon's motion he obtained the honour of being elected Fellow of the Royal Society. His uncommon abilities recommended him to the favour of George III. who beſtowed a penſion of 50l. upon him,

and frequently converſed with him on philoſophical and mechanical ſubjects.

This very ingenious man died in 1776, he was the author of a number of learned philoſophical works; in particular, "An Introduction to Electricity;" and "Aſtronomy explained on Sir Iſaac Newton's Principles," which had gone through four editions in 1770.

Mr. Ferguſon was a man of the cleareſt judgment, and moſt unwearied application; yet humble, courteous, benevolent, communicative, and of the utmoſt innocence and ſimplicity of manners. Inſtead of pedantry, philoſophy ſeemed only to produce in him diffidence and urbanity; a love for mankind, and for his Maker. His whole life was an example of reſignation and exemplary piety. He might be ſaid to be an enthuſiaſt in his love to God, if religion founded on ſuch ſubſtantial, enlightened grounds as his was, could be ſtyled enthuſiaſm.

His patient ſubmiſſion while in an humble ſtation, and energetic exertions to acquire uſeful knowledge, appear to have been derived from a firm reliance on divine Providence, and a well founded belief of the ſacred truths of chriſtianity.

Eccentric Biography.—Encyclopedia.

JONAS HANWAY, Esq.

Jonas Hanway, who ſtands high enrolled among the friends and benefactors of mankind, was born at Portſmouth, 1712. He was at a very early age, bound apprentice to a merchant in Liſbon, and afterwards connected himſelf with a mercantile houſe at Peterſburg, in conſe-

quence of which, he was induced to make a journey into Perſia. On leaving Ruſſia, with an independent fortune, he returned to his own country, and paſſed the remainder of his life as a private gentleman, honourably to himſelf and uſeful to the world.

In 1753, he publiſhed an account of his travels through Ruſſia into Perſia, and back again through Ruſſia, Germany, and Holland. To this work alſo was added an account of the revolutions in Perſia, during the preſent century. His other publications are very numerous, and all calculated to evince his piety* and liberality of mind.

The inſtitution of the Marine Society, is to be attributed to Mr. Hanway's activity and benevolence; the uſefulneſs of which requires no panegyric; its trueſt praiſe is its extraordinary ſucceſs. This was the favourite object of his care; but in 1758, he was alſo particularly inſtrumental in the eſtabliſhment of the Magdalen Charity. His public ſpirit, and above all his diſintereſtedneſs, were ſo conſpicuous, that a deputation of the principal merchants in London waited upon the earl of Bute, when prime miniſter, and repreſented to him that an individual like Mr. Hanway, who had done ſo much public good, to the injury of his private fortune, was deſerving of ſome ſignal mark of the public eſteem. He was accordingly made a commiſſioner of the navy, a ſituation which he held more than twenty years, and when he reſigned, was allowed to retain the ſalary for life, on account of his known exertions in the cauſe of univerſal charity.

To enumerate the various inſtances, in which the be-

* See, in particular, his Reflections on Life and Religion.

nevolence of Mr. Hanway was ſucceſsfully exerted, would be no eaſy taſk. Sunday ſchools in a great meaſure may look upon him as their father; the chimney-ſweepers' boys are much indebted to his humanity; and perhaps there never was any public calamity, in any part of the Britiſh empire, which he did not endeavour to alleviate.

This excellent man was a ſincere and ardent friend to practical religion; and in the great articles of faith and piety, he clearly coincided with the ſcriptures, as explained in the articles of the church of England, of which he was a zealous member.

The happy effects of religion were exhibited in all his conduct. In private life, he was remarkable for the ſtricteſt integrity, and for a frankneſs and candour, which naturally inſpired confidence.

Some years before his death, Mr. Hanway wrote his own epitaph, and had it engraved on a braſs plate. It is here ſubjoined, as it contains an epitome of his life and character:

"I believe that my Redeemer liveth, and that I alſo ſhall ariſe from the grave.

JONAS HANWAY, Esq.

"Who truſting in that good Providence, which ſo viſibly governs the world, paſſed through a variety of fortunes with patience. Living the greateſt part of his days in foreign lands, ruled by arbitrary power, he received the deeper impreſſion of the happy conſtitution of his own country, whilſt the perſuaſive laws contained in the New Teſtament, and the conſciouſneſs of his own depravity, ſoftened his heart to a ſenſe of the various wants of his fellow creatures.

" Reader inquire no further,
" The Lord have mercy on his ſoul, and thine."

Animated with a lively faith in the glorious Redeemer, Mr. Hanway met the ſummons of death with as much tranquillity as if he had been going on one of his journeys.

He expired in 1768; and a ſubſcription was raiſed to erect a monument to his memory.

Biographical Dictionary, Vol. VII.—Hiſtoric Defence of Experimental Religion, Vol. II.

Dr. JOHN FOTHERGILL.

JOHN FOTHERGILL, a celebrated phyſician, was born March 8th, 1712, in Yorkſhire. After remaining two years under the tuition of Dr. Wilmot at St. Thomas's hoſpital, he was ſent to Edinburg to ſtudy phyſic, and there took his doctor's degree. He began to practice in London about 1740, and acquired both reputation and fortune. He was admitted a licentiate of the college of phyſicians in that city, and in 1754, fellow of Edinburg, to which he was a conſiderable benefactor. In 1753, he became a member both of the Royal and Antiquarian Societies, and before his death, belonged to the Royal Society at Paris.

Beſides his ſkill in medical ſcience, he was well acquainted with natural hiſtory and botany; and was, for many years, a valuable contributor to the Gentleman's Magazine, which in return aſſiſted his riſing fame. He continued to practice phyſic with uninterrupted ſucceſs, till within the two laſt years of his life, when a malady, which was cauſed by his unremitting attention, obliged

him greatly to contract it, and for ſome time before his death he preſcribed gratis. He died at his houſe in Harper ſtreet, December 26, 1780, aged ſixty nine years.

Dr. Fothergill was eminently diſtinguiſhed for active benevolence. His public benefactions, encouragements of ſcience, attention to the health, the police, and convenience of the metropolis, are too numerous to be particularly enumerated.

This illuſtrious phyſician was a firm believer in the truth of divine revelation; and was at the expenſe of an entirely new tranſlation of the whole Bible* from the Hebrew and Greek originals, in two volumes folio, 1764; and alſo in 1730, of an edition of Biſhop Percy's Key to the New Teſtament.†

In order to confute the opinion, that phyſicians have been in general unfriendly to chriſtianity, Dr. Ruſh adduces the inſtances of Fothergill, Sydenham, Boerhaave, Haller, and other diſtinguiſhed characters in the medical line, who have been believers in, and advocates for the ſacred truths of revealed religion.

Biographia Medica Vol. I.—Ruſh's Medical Inquiries.

JOHN WINTHROP, Esq.

JOHN WINTHROP, profeſſor of mathematics and natural

* This work is ſaid to have coſt the doctor not leſs than 2000 pounds; it was executed by Anthony Purver, a celebrated quaker.

† This performance was adapted for a ſeminary of young quakers at Ackworth, near Leeds, but innumerable inſtances conſpire to prove *his benevolence* was not confined to his own denomination.

philoſophy, was deſcended from an ancient and reſpectable family, and born in Boſton, December 19, 1714. He was educated at Harvard college, and graduated in 1732, being then diſtinguiſhed for his ſuperiour talents, and proficiency in literature.

In the year 1738, he was choſen profeſſor of mathematics and natural philoſophy, at Harvard college, and filled this place with dignity and propriety. He poſſeſſed great ſtrength of mind, a ſound judgment, a retentive memory, and uncommon quickneſs of apprehenſion. Being aſſiduouſly engaged in purſuing his ſtudies, his learning was deep and critical; and he had the happy talent of communicating his ideas in ſuch an eaſy and intelligible manner, as to render the moſt abſtruſe ſubjects plain to his pupils.

The wiſdom of his counſels greatly ſtrengthened the government of the college. He was not only excellent in his own profeſſion, but was an univerſal ſcholar. In claſſical learning, few were his equals. In order to acquire a more perfect knowledge of the ſacred writings of the Old Teſtament, he made ſuch a proficiency in the Hebrew language, as enabled him to form an exact judgment on the moſt critical and difficult paſſages.

In his proper profeſſion, he acquired a high character in foreign univerſities. His merit was early acknowledged, and he was admitted a fellow of the Royal Society in England; with which he maintained a correſpondence. When a ſociety was formed in Philadelphia for ſimilar purpoſes, he was received among their firſt members. In 1765, he was honoured by the univerſity of Edinburg with the degree of doctor of laws; and the ſame reſpect

was paid him the ſubſequent year by Harvard college.

In 1773, when the contention with Great Britain began to aſſume a ſerious aſpect, he was choſen into the council of Maſſachuſetts, and gave his aſſiſtance in all the meaſures taken to ſecure the liberties of his country, and prevent the calamities of civil war. He was alſo choſen the enſuing year, but, with ſome other patriots, was negatived by the governour. When the war with Britain actually commenced, he was again called to the council board, and through that and the following year, continued to employ all his talents in defence of his country.

But the greateſt excellence of his character is derived from his ſupreme regard to religion. He paid the higheſt reverence to divine revelation; ſtudied the ſcriptures with the greateſt attention, and was fully convinced of their truth; hence he vindicated the goſpel on all occaſions, attended all the public ordinances of religion, and maintained ſerious devotion in his family. His piety was undiſſembled, and every part of the chriſtian temper was apparent in his life and converſation.

This chriſtian philoſopher, the day preceding his death gave ample teſtimony to the truth of the goſpel in the following words: "I view religion as a matter of very great importance. The wiſe men of antiquity ſat themſelves to work to prove the reality of a future ſtate. They catched at every thing which had the ſhadow of probability. They gave a degree of plauſibility to the argument. They were ſenſible of the need they ſtood in of ſuch a doctrine. In oppoſition to the wiſe men of antiquity, the wiſe men of modern times have employed their abilities to undermine every argument in favour of

immortality, and in weakning the only hope that can ſuſtain us. But the light thrown on the matter by the glorious goſpel, with me amounts to demonſtration. The hope which is ſet before us in the New Teſtament, is the only thing which can ſupport a man in his dying hour. If any man build on any other foundation, in my apprehenſion, his foundation will fail."

This excellent man died 1779, in the ſixty fifth year of his age.

Langdon's Sermon on the death of Profeſſor Winthrop.

JAMES BURGH.

James Burgh, a worthy and ingenious moral and political writer, was born in Madderty in Perthſhire, North Britain, in the latter end of the year 1714. After receiving a ſchool education, he was removed to the univerſity of St. Andrews, with a view of becoming a clergyman in the church of Scotland, but did not continue long at the college, being obliged to leave it on account of ill health. This circumſtance induced him to lay aſide all thoughts of the clerical profeſſion.

After unſucceſsfully engaging in trade, he removed to Great Marlow, as an aſſiſtant in the free grammar ſchool of that town, where he firſt commenced author, by writing a pamphlet, entitled "Britain's Remembrancer," 1746, which went through five large editions in two years. Soon after, he publiſhed "Thoughts on Education," and other valuable works.

In 1747, he commenced maſter of an academy in Stoke

Newington, in Middleſex; and after continuing three years in this place, removed to a more commodious ſituation in Newington Green. Here, for nineteen years, he conducted his ſchool with great reputation and ſucceſs; many young perſons having been trained up by him to knowledge and virtue. Few preceptors have been animated with a more ardent ſolicitude for forming the morals, as well as the underſtandings of their pupils. In 1751, he married a lady who zealouſly concurred in promoting his laudable and uſeful undertakings.

In 1764, he publiſhed his great work, entitled "The Dignity of Human Nature, or brief account of the certain and eſtabliſhed means for attaining the true end of our exiſtence." It was reprinted in two volumes octavo, 1767.

Having, for many years, led a very laborious life, and acquired a competent, though not a large fortune, he determined to retire from buſineſs. In embracing this reſolution his more immediate object was to complete his "Political Diſquiſitions," for which he had, during ten years, been collecting ſuitable materials. Upon quitting his ſchool, in 1771, he ſettled at Colebrooke, now Iſlington, where he continued till his deceaſe. He had not been long in this new ſituation, when he was attacked with a fatal malady, which deeply afflicted him during the four laſt years of his life. Yet, to the aſtoniſhment of all who were witneſſes of his ſufferings, he continued his Political Diſquiſitions; the two firſt volumes were publiſhed in 1774, and the third volume in the enſuing year.

It was his intention to have extended his Diſquiſitions to ſome other object, if he had not been prevented by the *violence* of his diſorder, the tortures of which he ſuſtained

with uncommon patience, and from which he was happily releaſed, Auguſt 26, 1775, in the ſixty firſt year of his age.

Mr. Burgh was diſtinguiſhed for his benevolence, integrity, and piety, and in his writings has ably and zealouſly advocated the truth of the chriſtian religion.

Biographical Dictionary, Vol. II.

Dr. JOHN GREGORY.

John Gregory, a celebrated phyſician, was born at Aberdeen, 1724. After attending the medical lectures at Edinburg, he went to Leyden, and ſtudied phyſic under three celebrated profeſſors. Soon after his return from Holland, he was elected profeſſor of philoſophy in the king's college of Aberdeen. He ſettled in London, 1754; but in the ſubſequent year was invited to ſucceed his brother as profeſſor of medicine in Aberdeen, and accepted the offer.

In the year 1764, he publiſhed his "Comparative View of the State and Faculties of Man, with thoſe of the Animal World." This work was conſiderably enlarged by the author, in a ſecond edition. He was appointed profeſſor of medicine in the univerſity of Edinburg, 1766; and the three following years, he and Dr. Cullen gave alternate lectures on the theory and practice of phyſic. He was the author of the "Father's Legacy to his Daughters," which has been tranſlated into various languages. He died ſuddenly, February 9, 1773; having retired in apparent health, he was found lifeleſs in the morning.

As a phyſician, Dr. Gregory was eminently diſtinguiſhed. His benevolent affections were ſtrong, and in the exerciſe of his profeſſion, were exhibited in many nameleſs but important attentions to thoſe under his care; attentions, which proceeding in him from a principle of humanity, were not ſquared to the circumſtances or rank of the patient, but beſtowed with liberality, where they were moſt requiſite.

This excellent man was a firm believer in, and an advocate for the truth of the chriſtian religion. In his Legacy to his Daughters, he ſpeaks in high terms of the Holy Scriptures; and warmly recommends to them the ſerious and devout worſhip of God in public and private. In his "Comparative View," &c. he makes excellent reflections on the pleaſures which reſult from a devotional taſte. He obſerves in this work, that "ſome philoſophers have been infidels; few men of taſte and ſentiment. There is a ſublime but tender melancholy, almoſt the univerſal attendant on genius, which is apt to degenerate into gloom and diſguſt with the world. Devotion is admirably calculated to ſooth this diſpoſition, by inſenſibly leading the mind to thoſe proſpects which calm every murmur of diſcontent, and diffuſe a cheerfulneſs over the darkeſt hours of human life."

Biographia Medica, Vol. I.—Public Characters, 1800.
Gregory's Comparative View, &c.

LORD HAILES.

DAVID DALRYMPLE, the ſon of Sir James Dalrymple, *of Hailes*, canto auditor of the exchequer for Scotland,

was born at Edinburg, on the 28th of October, 1726; and educated at Eton ſchool, where he was diſtinguiſhed no leſs for his acquiſitions in literature, than for the regularity of his manners.

From Eton, he returned to Edinburg, where, after the uſual courſe of a gentleman's ſtudies in that univerſity, he went to Utrecht, to apply himſelf to the civil law, and remained there till 1746. He was called to the Scotch bar in 1748, where, notwithſtanding his abilities and learning, his ſucceſs did not anſwer the expectations which had been formed. But though there were certain peculiarities in his manner, and he did not ſhine as an orator, yet on points which touched his own feelings, and the intereſts of truth and virtue, his language was animated, and his arguments energetic.

His high ſenſe of honour and inflexible integrity, were univerſally admitted; and it was with the warmeſt approbation of the public, that in 1766, he was appointed one of the judges in the court of ſeſſions; and in 1776, he ſucceeded to the place of a lord commiſſioner of the juſticiary. Upon taking his ſeat on the bench, he aſſumed the title of Lord Hailes, according to the uſage of the court, and is generally known by this deſignation among the learned in Europe. His unwearied aſſiduity in examining intricate matters, his conciſe and elegant manner of expreſſing his ſentiments, and his profound knowledge, rendered him eminent in this ſtation.

Lord Hailes was no leſs celebrated as a man of general erudition, and as a voluminous writer, than as a ſound lawyer, and an able and upright judge. His ſkill in claſſical learning, the belles lettres, and hiſtorical antiquities,

eſpecially thoſe of his own country, is univerſally admitted. Some of his writings are highly valuable; in particular, his Annals of Scotland, and Inquiry into the Secondary Cauſes, which Mr. Gibbon has aſſigned for the rapid progreſs of chriſtianity.

His taſte for retirement, which the ſtate of his affairs rendered for a while neceſſary, increaſed as he advanced in years. His conſtitution, as well as his principles and habits, rendered him averſe to diſſipation of every kind. After he was made a judge, he conſidered abſtraction from the gay and faſhionable world as connected with the duty of one whoſe time was no longer his own; and when he choſe to unbend his mind, it was in the ſociety of literary friends, whom he ſelected as much for their mirth and good humour, as for their genius and learning.

Although his lordſhip's conſtitution had long been in an enfeebled ſtate, he proſecuted his ſtudies, and attended his duty on the bench, till within three days of his death, which happened on the 29th of November, 1792, in the 66th year of his age.

The following ſketch of Lord Hailes' character is extracted from a funeral ſermon, preached ſoon after his death, by his learned friend and venerable paſtor, Dr. Carliſle.

His knowledge of the laws was accurate and profound, and he applied it in judging with the moſt ſcrupulous integrity. In his proceedings in the criminal court, the ſatisfaction he gave the public could not be ſurpaſſed. His abhorrence of crimes, his tenderneſs for the criminals, his reſpect for the laws, and his reverential awe of the Omnipotent Judge, inſpired him, on ſome occaſions, with a

commanding ſublimity of thought, and a feeling ſolemnity of expreſſion, that made condemnation ſeem juſt, as the doom of Providence, to the criminals themſelves, and raiſed a ſalutary horrour of crimes in the breaſts of the audience.

"Conſcious of the dignity and importance of the high office he held, he never departed from the decorum that becomes that reverend character; which indeed coſt him no effort to ſupport, becauſe he acted from principle and ſentiment, both in public and private. Affectionate to his family and relations, ſimple and mild in his manners, pure and conſcientious in his morals, enlightened and entertaining in his converſation, he left ſociety only to regret, that devoted as he was to more important employments, he had ſo little time to ſpare for intercourſe with them.

"He was well known to be of high rank in the republic of letters, and his loſs will be deeply felt through many of her departments. His labours in illuſtration of the hiſtory of his country, and many other works of profound erudition, remain as monuments of his accurate and faithful reſearches for materials, and his ſound judgment in the ſelection of them. Of his unfeigned piety and devotion, you have very often been witneſſes where we now are. I muſt add however that his attendance on religious ordinances, was not merely out of reſpect to the laws, and for the ſake of example, but from principle and conviction, and the moſt conſcientious regard to his duty; for he not only practiſed all the virtues and charities, in proof of his faith, but he demonſtrated the ſincerity of his zeal, by the uncommon pains he took to illuſtrate primitive chriſtianity, and by his elaborate and able defence of it againſt its enemies.

Supplement to the Encyclopedia.

JAMES BOWDOIN, Esq.

JAMES BOWDOIN was descended from the protestant inhabitants in France. His father, in the year 1686, on the persecution which followed the revocation of the edict of Nantz, fled to America, and in 1688, settled in Boston, where his son was born, August 7th, 1726. He was educated at Harvard college, and graduated in 1745. During his residence at the university, he was distinguished for his superiour abilities, and singular attention and industry in the pursuit of useful knowledge.

He had scarcely attained the age of twenty one, when, by the death of his father, he found himself in possession of a large estate, which enabled him to gratify his benevolent disposition, by his extensive charity. He formed an early connexion with a respectable family, which continued during life, and afforded him the solace of domestic enjoyment.

In the year 1753, he was chosen a representative for the town of Boston; in 1757, and the twelve succeeding years, he was elected a member of the council. During the altercation with Great Britain, he took a decided part in defence of the liberties of his country.

In the year 1779, when the people of Massachusetts called a convention for the purpose of forming a new constitution for the state, he was elected their president, and in this station, conducted with dignified propriety.

During a long period of his life, he was overseer of Harvard college; and rendered the means of instruction more useful, by many handsome donations; and established, by his will, a fund for the benefit of the university.

In May, 1780, when the act, which gives a charter of

incorporation to the American Academy of Arts and Sciences paſſed the legiſlature, he was choſen their preſident, and for a number of years, annually elected to the ſame office. The ſociety was benefited by his intereſt, while his literary labours ſerved to promote the end deſigned by the inſtitution. His publications, which are inſerted in the Memoirs of the Academy, evince his deep acquaintance with philoſophical ſubjects.

In the year 1785, he was choſen governour of Maſſachuſetts, and was aſſiduous in performing the duties of this exalted ſtation. The enſuing year, he was again elected; and his ſpirited exertions, during the inſurrection, united with thoſe of the officers and militia under his command, reſtored order and regular government.

His laſt appearance as a political character was in the convention of the ſtate, appointed in 1788, to conſider the conſtitution of the United States. He gave his voice for the adoption of the federal conſtitution, from a full conviction that it was the beſt that human wiſdom could deviſe.

His reputation as a man of ſcience and virtue, was not confined to America, but diſtinguiſhed honours were conferred upon him by many learned bodies. He was made doctor of laws by the univerſities of Cambridge, Philadelphia, and Edinburg; fellow of the Royal Societies of London and Dublin; and preſident of the Humane Society in Maſſachuſetts.

This excellent man was an open and unreſerved profeſſor of the chriſtian religion; and punctual in performing all the public and private duties it enjoins. His piety was rational, uniform, and energetic; it led him to be juſt and generous to his fellow men; induced him to patroniſe

every uſeful public inſtitution; and rendered him kind and affectionate in all the relations of domeſtic life.

Whilſt in poſſeſſion of the undebilitated powers of his mind, he was attacked with a painful and fatal diſorder, under which he lived ſeveral months, but in the full view of approaching death. Having embraced chriſtianity, in conſequence of ſtrict examination and ſerious conviction, his religion was built on the firmeſt baſis, on which he reſted his hope, and from which he derived his conſolation. He mentioned, during his illneſs, that the peruſal of "Biſhop Butler's Analogy" had been of great uſe in ſatisfying his doubts, and confirming his mind upon this ſubject. "From the time of my reading that book," ſaid he, "I have been an humble follower of the bleſſed Jeſus." He expreſſed in ſtrong but humble terms, his ſenſe of the benefit of afflictions, the efficacy of chriſtian principles to ſupport the mind under them, and the importance of religion to our preſent peace and future happineſs. His proſpects of immortality were bright and glorious; for when he apprehended his diſſolution to be approaching, he expreſſed his ſatisfaction in the thought, that he was "going to the full enjoyment of God and his Redeemer." He died in Boſton, November 6th, 1790, much reſpected and beloved.

Lowell's Eulogy on Governour Bowdoin.—Thatcher's Sermon on his Death.

JOHN HOWARD, Esq.

The life of this excellent man exhibits a ſhining example of diſintereſted goodneſs and generoſity. Here we

ſee a gentleman of independent fortune, voluntarily relinquiſhing the enjoyments of eaſe and elegance, and encountering fatigue and danger, to relieve the loweſt and moſt abandoned part of mankind. Such an heroic inſtance of humanity and ſelf denial, diſplays, in a ſtriking manner, the benevolent tendency of the chriſtian religion.

JOHN HOWARD, the great philanthropiſt, who copying the divine example, went about doing good, was born at Enfield, 1727. He loſt his father in his youth, and not being intended for a learned profeſſion, received only an ordinary education; but the ſtrength of his mind, and the vigour of his perſeverance, in a great meaſure ſupplied this deficiency.

His liberality, with reſpect to pecuniary concerns, was early diſplayed; and at no time of his life does he ſeem to have conſidered money in any other light, than as an inſtrument in procuring happineſs to himſelf and others. The little fortune which his firſt wife poſſeſſed, he gave to her ſiſter; and during his reſidence in Newington, he beſtowed much in charity, and made a handſome donation for the purpoſe of providing a dwelling houſe for the miniſter.

His attachment to religion was a principle imbibed in his earlieſt years, which continued ſteady and uniform through life. The body of chriſtians, to whom he particularly united himſelf, were independants, and his ſyſtem of belief was that of the moderate Calviniſts. But though he appears early to have formed a decided opinion reſpecting the doctrines he thought beſt founded, and the mode of worſhip he moſt approved, yet religion, abſtractedly conſidered as the relation between man and his Maker, ſeems to have been the principal object of his re-

gard. He was leſs ſolicitous about modes and opinions, than the internal ſpirit of piety and devotion; and in his eſtimate of different religious ſocieties, the circumſtances to which he principally attended were their apparent zeal and ſincerity. In London, he ſeems chiefly to have joined the baptiſt congregation in Wild Street, long under the miniſtry of the much reſpected Dr. Stennet. It was his conſtant practice to join in the ſervice of the eſtabliſhment, when he had not the opportunity of attending a place of diſſenting worſhip; and though he was warmly attached to the intereſts of the party he eſpouſed, yet he poſſeſſed the true ſpirit of catholiciſm, which led him to honour virtue and religion wherever he found them, and to regard the means, only as they were ſubſervient to the end.

Mr. Howard's wife died in the year 1756, and being now diſengaged from domeſtic cares, he was induced by a ſingular and ſublime curioſity to viſit Liſbon, then lying in the recent ruins of its terrible earthquake. The packet in which he ſailed being taken by a French privateer, he was lodged in a French priſon, and became acquainted with all the ſufferings of his countrymen in the ſame ſituation. Theſe, on his return to England, he took care to make known to the commiſſioners of ſick and wounded ſeamen, who gave him thanks for his information, and exerted themſelves to obtain redreſs. The future direction of his time and talents, which gave him immortal fame, was probably owing to this perſonal misfortune.

In the year 1758, he married Miſs Henrietta Leeds, a lady who poſſeſſed in an eminent degree all the mild and amiable virtues proper for her ſex. After this alliance, *he ſettled* at his eſtate in Cardington, near Bedford.

During his reſidence in this place, he was aſſiduouſly labouring to promote the happineſs of all around him. Though devoid of the ambition of making a ſplendid appearance, he had a taſte for elegant neatneſs, in his habitation and furniture. His ſobriety of manners, and peculiarities of living, did not fit him for much promiſcuous ſociety; yet no man received his ſelect friends with more true hoſpitality, and he always maintained an intercourſe with ſeveral of the firſt perſons in his country, who knew and reſpected his worth.

It was the capital object of his ambition at this time, that the poor in his village ſhould be the moſt orderly in their manners, the neateſt in their perſons and habitations, and poſſeſſed of the greateſt ſhare of the comforts of life, that could be met with in any part of England; and as it was his diſpoſition to carry every thing he undertook to the greateſt pitch of perfection, he ſpared no pains or expenſe to effect this purpoſe. He began by building a number of neat cottages on his eſtate, annexing to each a little land for a garden and other conveniences. In theſe benevolent deſigns, he had the full concurrence of his excellent partner. Having once ſettled his accounts at the cloſe of a year, and finding a balance in his favour, he propoſed to his wife to make uſe of it in a journey to London, or any other gratification ſhe choſe. "What a pretty cottage it would build," was her anſwer, and the money was ſo employed. Theſe comfortable habitations, he peopled with the moſt induſtrious and ſober tenants he could find; and exerciſed over them the ſuperintendance of a maſter and a father combined. Being careful to furniſh them with employment, to aſſiſt them in ſickneſs and diſ-

treſs, and to educate their children.* In order to preſerve their morals, he made it a condition, that they ſhould regularly attend their ſeveral places of worſhip, and abſtain from public houſes, and from ſuch amuſements as he thought pernicious; and he ſecured their compliance with his rules, by making them tenants at his will. He was ſo liberal at the ſame time, as to give them liberty to attend where they pleaſed.

In the year 1765, his domeſtic happineſs received a ſevere ſhock, in the death of his beloved wife; whoſe memory he ever cheriſhed with the greateſt fondneſs and affection.

In the year 1773 he was nominated to ſerve in the office of high ſheriff for the county of Bedford, which, as he emphatically obſerves, "brought the diſtreſs of priſoners more immediately under his notice." This induced him to form the benevolent deſign of viſiting all the priſons and places of confinement throughout England, for the heavenly purpoſe of alleviating the miſery of the ſufferers. This tour he accompliſhed with indefatigable zeal, and being examined before the houſe of commons on the ſubject of priſons, he received the thanks of the ſenate for his exertions; and had the felicity to find his voluntary labours had not been wholly in vain, as they excited the attention of the legiſlature, and were in ſome meaſure productive of the benefits propoſed.

To a man of Mr. Howard's enthuſiaſm, a ſtimulus was ſcarcely neceſſary to do good; but this encouragement

* Mr. Howard's bounty was particularly directed to giving the poor a uſeful education; and in early life, he eſtabliſhed ſchools for *both ſexes, conducted* upon the moſt judicious plan.

operated like a cordial on his mind, and having repeatedly inſpected the receptacles of crime, of poverty, and miſery, throughout Great Britain and Ireland, he extended his views to foreign countries. In this benevolent purſuit, he travelled three times through France, four through Germany, five through Holland, twice through Italy, once through Spain and Portugal, and alſo through Denmark, Sweden, Poland, and part of Turkey. Theſe excurſions occupied, with ſome ſhort intervals of reſt, the period of twelve years.

In 1777, he publiſhed an account of foreign priſons, and endeavoured to ſerve the cauſe of humanity by this and other valuable works.

When he was abroad, a propoſal was made to erect a ſtatue to his memory, while yet living. This intelligence filled him with deep concern. "Alas! ſaid he, our beſt performances have ſuch a mixture of ſin and folly, that praiſe is vanity, preſumption, and pain to a thinking mind." The deſign was relinquiſhed at his earneſt requeſt, and the money collected was principally applied for the relief of captive innocence and misfortune.

He ſat out upon his laſt journey in July, 1789, which was to have been of great extent, and taken up three years. He ſeemed to apprehend that he was going to bid a final farewell to his country; and in his laſt publication, previous to this fatal tour, obſerves, "I am not inſenſible to the danger that muſt attend ſuch a journey; truſting however to the protection of that kind Providence, which has hitherto preſerved me, I calmly and cheerfully commit myſelf to the guidance of unerring wiſdom. Should it pleaſe God to cut off my life, in the proſecution

of this deſign, let not my conduct be uncandidly imputed to raſhneſs or enthuſiaſm, but to a ſerious, deliberate conviction, that I am purſuing the path of duty; and to a ſincere deſire of being made an inſtrument of more extenſive uſefulneſs to my fellow creatures, than could be expected in the narrow circle of retired life."

This event, which his mind ſeemed to preſage, actually took place at Cherſon, a new Ruſſian ſettlement, where the malignity of diſeaſe had cut off thouſands of that nation. His benevolence prompted him to viſit a young lady, who lay ſick of an epidemic fever, in order to adminiſter ſome medicine for her relief. Here he caught the diſtemper, and died, January 16th, 1790, a victim to his own humanity.

A monument has lately been erected to his memory in St. Paul's cathedral, which repreſents Mr. Howard in a Roman dreſs, with a look and attitude expreſſive of benevolence and activity, holding in one hand a ſcroll of plans for the improvement of priſons, hoſpitals, &c. and in the other, a key; while he is trampling on chains and fetters. The epitaph contains a ſketch of his life, and concludes in theſe words. "He trod an open but unfrequented path to immortality, in the ardent and unremitted exerciſe of chriſtian charity; may this tribute to his fame excite an emulation of his truly glorious achievments."

The following lines, in Dr. Darwin's Botanic Garden, give a lively deſcription of the active benevolence of this excellent man.

"And now philanthrophy, thy ways divine,
"Dart through the globe, from Zembla to the line,

" O'er each dark priſon plays the cheering light,
" Like nothern luſtres o'er the vault of night,
" From realm to realm, with croſs or creſcent crown'd,
" Where'er mankind and miſery are found;
" O'er burning ſands, deep waves, on wilds of ſnow,
" Thy Howard, journeying, ſeeks the houſe of woe;
" O'er many a winding ſtep, through dungeons dank,
" Where anguiſh wails aloud, and fetters clank;
" To caves, beſtrew'd with many a mouldering bone,
" And cells, whoſe echoes only learn to groan;
" Where no kind bars a whiſpering friend diſcloſe,
" No ſun-beam enters, and no zephyr blows;
" He treads, inemulous of fame or wealth,
" Profuſe of toil, and prodigal of health;
" With ſoft, aſſuaſive eloquence expands
" Power's rigid heart, and opes her clenching hands,
" Leads ſtern eyed juſtice to the dark domain,
" If not to ſever, to relax the chain;
" Or guides awaken'd mercy through the gloom,
" And ſhews the priſon, liſter to the tomb!
" Gives to her babes, the ſelf devoted wife,
" To her fond huſband, liberty and life.
" Ye ſpirits of the good, who bend from high,
" Wide o'er theſe earthly ſcenes, their partial eye,
" When firſt array'd in Virtue's pureſt robe,
" They ſaw her Howard traverſing the globe,
" Saw round his brows the ſun-like glory blaze,
" In arrowy circles of unwearied rays;
" Miſtook a mortal for an angel gueſt,
" And aſk'd what Seraph foot the earth impreſs'd,
" Onward he moves, diſeaſe and death retire,
" And murmuring demons hate him, and admire."

Aikin's Life of Howard.—General Biographical Dictionary.

JOHN THORNTON, Esq.

JOHN THORNTON, a gentleman diſtinguiſhed for liberality and piety, who diſpoſed of various ſums for charitable purpoſes, with an unremitting conſtancy, during a long courſe of years. His benefactions were much larger than is common for opulent perſons, who are celebrated for their benevolence. Hence he was regarded rather as a prodigy, that might excite aſtoniſhment, than as an example, which men of equal affluence were obliged to imitate.

His grand object in diſpenſing his bounty, was to promote the knowledge and practice of religion among mankind; and to induce the careleſs, the ignorant, and profligate, to attend to their eternal welfare. Hence he was the pattern of all pious and laborious clergymen, frequently educating young men, whom he found religiouſly diſpoſed, and purchaſing many livings, in which his ultimate deſign was, to plant uſeful miniſters in thoſe parts, where he ſuppoſed the people to be periſhing for lack of viſion. He alſo diſperſed a great number of Bibles, in different languages, into diſtant countries, perhaps even in all quarters of the globe, and with them vaſt quantities of pious and uſeful publications.

But though this was the grand object of his liberality, yet it was by no means conducted on an excluſive principle. He aimed to adorn and recommend, as well as to extend the religion which he profeſſed, and to exhibit its genuine tendency towards all men. In ſubſerviency to this deſign, and from the moſt enlarged and expanded philanthropy, he adopted, ſupported, and patronized, every *undertaking* calculated to ſupply the wants, to relieve the

diſtreſſes, or to increaſe the comforts of any of the human ſpecies, in whatever climate, or of whatever deſcription, provided they properly fell within his ſphere of action. Perhaps it would even be difficult to mention one public or private charity, of evident utility, to which he was not, at one time or another, in ſome meaſure a benefactor.

Mr. Thornton's beneficence was not always withheld, even on account of the extreme wickedneſs of thoſe who were to receive the advantage of it; but he was guided in this reſpect by the proſpect of doing them good, either in reſpect of their temporal or eternal welfare.

His extenſive charitable donations did not embarraſs his affairs, interfere with the real intereſts of his family, or oblige him to alter his very hoſpitable, though ſimple manner of life. A proper and prudent economy furniſhed him with ſufficient funds for his profuſe bounty. He had no reliſh for extravagance and luxury, and unneceſſary pomp and magnificence. Though he was courteous to all men, and not forgetful to entertain ſtrangers, he was not reſtrained from the exerciſe of his active benevolence by a ſlaviſh ſubjection to the human opinions and faſhions, by which public good ſuffers ſo much, and private happineſs gains ſo little.

This excellent man rendered his buſineſs ſubſervient to his beneficence; for he not only made the gains of his commerce, in a great degree, a fund for the ſupport of his charity; but his commerce itſelf was frequently an introduction to the knowledge of the wants and calamities of mankind in diſtant regions; and a medium through which to relieve their neceſſities, and to circulate among them Bibles and other religious books.

His piety was equal to his philanthropy. He aſſiduouſ-

ly ſtudied the ſacred ſcriptures, as the rule of his faith and practice; and was punctual in the public and private exerciſes of devotion. Though he was attached to the doctrine, worſhip, and diſcipline of the church of England, he was equally a cordial friend to pious perſons among the diſſenters. His rule of judgment was not determined by a minute regard to his own ſentiments in the more diſputable points, but was formed on the great outlines of doctrine and practice, which are evidently contained in the ſcriptures.

His unaffected and deep humility may be conſidered as another diſtinguiſhing trait in his character. His liberality, uſeful induſtry, and piety, appeared not to himſelf in any degree meritorious. Nay, he was convinced, that in every reſpect, he fell ſhort of his duty, and was entirely dependant on the mercy of God, in Jeſus Chriſt, for the pardon of his ſins, and for final acceptance and felicity.

Though Mr. Thornton was in general healthy, and poſſeſſed a good conſtitution, yet for a long time before his death, he was ſenſible that he grew old, and often ſpoke of his nearneſs to the eternal world, with a ſerenity that ſhowed ſuch reflections to be familiar, and even ſatisfactory to him; and when the ſolemn ſeaſon was arrived, he calmly prepared for his diſſolution, bleſſing his ſurrounding children, and exhorted them to devote their lives to the ſervice of their Creator. This pious and benevolent man died 1790.

Diſcourſe on the Death of John Thornton.

DR. JOHN G. ZIMMERMAN.

JOHN GEORGE ZIMMERMAN, a celebrated phyſician

and ingenious author, was born at Brugg, a town on the German part of the canton of Berne, on the 8th of December, 1728. His father, the ſenator J. Zimmerman, anxious for his future eminence as a ſcholar, ſuperintended his education until he had attained the age of fourteen, when he was ſent to a German univerſity, where he diſtinguiſhed himſelf by his unremitting attention to the various branches of literature.

After leaving the univerſity, he determined to ſtudy phyſic under the celebrated Haller, who had recently been promoted by George II. to a profeſſorſhip in the univerſity of Gottingen. The promiſing genius of his young pupil induced Haller to receive him with the greateſt cordiality, and he behaved to him through life as a father, preceptor, patron, and friend.

The genius of Zimmerman was too expanſive to be confined excluſively to the ſtudy of medicine; mathematics, natural philoſophy, and politics, alſo engaged his attention. In order to relax his mind from ſeverer ſtudies, he acquired a complete knowledge of the Engliſh language, through which he formed an intimacy with the beſt Britiſh poets, particularly Shakeſpeare, Pope, and Thomſon. Amidſt theſe purſuits, he felt a ſtrong preſentiment of future greatneſs; and in 1748, writes thus to Dr. Tiſſot of Berne, his particular friend and biographer. "I paſs every moment of my life here, like a man who is determined not to be forgotten by poſterity." But his ardent purſuit of knowledge began materially to affect his health, and produced many alarming ſymptoms of that grievous malady, the hypocondria, a diſorder which afflicted him, and impeded his uſefullneſs through the whole courſe of his life.

During the early part of his reſidence at Berne, he publiſhed many excellent eſſays in the Helvetic Journal, and began the life of Haller, which he afterwards completed and publiſhed at Zurich. It was received with the higheſt approbation.

Zimmerman's heart was ſuſceptible of ſtrong attachments, and he formed one for a lady, who was related to Haller, and widow of a Mr. Steek. She poſſeſſed good ſenſe, a highly cultivated mind, an elegant taſte, and lively fancy, united with that ſweetneſs of manner, that equability of temper, and ſoothing charm of voice, which ſo frequently recalled his drooping ſpirits, during the time that it pleaſed Heaven to continue their union.

Soon after his marriage, the poſt of phyſician to the town of Brugg became vacant, and the principal citizens requeſted him to undertake it. Though the ſalary was very moderate, he was induced to accept the place; and in this ſituation paſſed fourteen years of his life, dividing his time between the ſtudy and practice of phyſic, peruſing valuable books on other ſubjects, and in compoſing, and correſponding with his friends.

His conduct as a phyſician forms a ſtriking example for thoſe in the medical line, and is thus deſcribed by his affectionate biographer.

"Zimmerman's taſte for ſolitude did not render him neglectful of the functions, which his employment impoſed upon him, and which he fulfilled with the greateſt tenderneſs and moſt ſcrupulous exactneſs. It was a duty, and the diſcharge of it gave him pleaſure; an extraordinary, difficult, and dangerous caſe engaged his utmoſt attention, and he ſcarcely ever quitted his patient. The hypocondria, *ſaid* thoſe who knew him, diſappeared the moment

he entered our chambers; the concern with which he examined us, commenced by giving us comfort; he conſoled and encouraged us, and finiſhed his viſits as a phyſician, by the remarks of a friend, which ſuſpended in part the feeling of our ills."

In 1756, he publiſhed his firſt "Eſſay on Solitude;" and three years after, gave the world his "Diſſertation on National Pride." In 1760, he was admitted a member of the ſociety at Berlin; and ſince that time, of ſeveral other literary bodies, who were eager to receive him.

In the year 1768, he was appointed chief phyſician to the king of England in Hanover. In this ſituation, he was plunged in the deepeſt ſorrow, by the death of his excellent wife, who, after many years of lingering ſickneſs, expired in his arms, on the 23d of June, 1770. In the year 1781, he was alſo deprived of an amiable daughter.

His domeſtic comforts being now almoſt entirely deſtroyed, he was induced once more to enter into the marriage union with a daughter of the king's phyſician at Lunenburg. This lady was well acquainted with the Engliſh and Italian languages; ſhe criticiſed his compoſitions with original taſte and ſound judgment; and continued to the laſt moment of his life, to be the tutelary angel, that directed, ſuſtained, and conſoled him. It was at this period, that he reſumed and finiſhed, nearly thirty years after his firſt eſſay, his great work on Solitude. It is in four volumes; the two firſt of which appeared in 1784, the two laſt in 1786.

This publication was received with great applauſe. The empreſs of Ruſſia was ſo well pleaſed with it, that in 1786, ſhe ſent the author a ring, ſet with diamonds of extraordinary ſize and beauty, with a golden medal, bearing

on one ſide the figure of the empreſs, and on the other, the happy reform of the Ruſſian monarchy; to which was added a note in her own hand writing, containing theſe words. "To M. Zimmerman, counſellor of ſtate, and phyſician of his Britannic majeſty, to thank him for the excellent precepts he has given mankind, in his book upon Solitude." Theſe flattering marks of her approbation, were accompanied with an invitation to St. Peterſburg, which he declined, on account of his health. The empreſs commenced a correſpondence with him, which laſted ſix years. The ordinary ſubjects of their letters were politics, literature, and philoſophy. She alſo cauſed it to be propoſed to him to ſettle at St. Peterſburg, as her firſt phyſician, with a handſome ſalary; but he declined accepting the offer.

This celebrated phyſician was a zealous advocate for the truth of the chriſtian religion; hence, at this period, he ſuffered great uneaſineſs from the progreſs of a new and extraordinary ſociety, whoſe grand object he ſuppoſed was to aboliſh religion, and ſubvert ſocial order. This confederacy, which is denominated, "The Secret Society of the Illuminated," had become very formidable in Germany; and had vainly endeavoured to gain Zimmerman, who laid before the public the means by which they endeavoured to make proſelytes. From that time, he was attacked by all the journaliſts in Germany. His book was not criticiſed, but burnt; and ſeveral pamphlets appeared to blacken his character and inſult him. Too wiſe to reply, though deeply irritated by their invectives, and ſtill more by the iniquitous myſteries which he daily ſaw developed, he attacked without reſerve, and with all the energy of his mind and pen, the whole tribe of the illu-

minated. Though many reſpectable perſons ſaw the progreſs of this ſociety with ſilent regret, he was the firſt to expoſe its principles, and endeavour to open the eyes of the princes of Germany, to the danger to which they were liable, by neglecting to oppoſe the progreſs of ſo formidable a league.

A correſpondence ſoon commenced between Zimmerman, and a number of perſons who entertained ſimilar ideas on this ſubject. In 1791, he received very preſſing letters from M. Hoffman, profeſſor of eloquence at Vienna, propoſing the eſtabliſhment of a journal to guard againſt the deſigns of the Illuminees, and requeſting directions, materials, and advice. In his anſwers, he hinted at means to be employed by the princes, for ſuppreſſing theſe new revolutioniſts. Soon after, Hoffman informed him that the emperour, Leopold, patroniſed his journal, and was determined to exert his utmoſt authority to cruſh the confederacy. Upon receiving this information, Zimmerman addreſſed a memorial to that prince, explaining the dangerous principles of this ſect, and pointing out the beſt methods of preventing their fatal conſequences. The emperour returned a ſpeedy anſwer, in which he teſtified his approbation; and, as a mark of his gratitude, preſented him a box ſet in diamonds with his cypher. A letter from the perſon whom Zimmerman had employed to preſent the memorial, and with whom Leopold had converſed concerning it, entered into very minute details reſpecting the intentions of that prince, and declared that he had reſolved immediately to employ the meaſures which had been recommended to him; and that, in order to extend their influence, the affair ſhould be repreſented to the diet of Ratiſbon, as an object which demanded their moſt ſerious de-

liberation. This intelligence was highly pleaſing to Zimmerman; but his grief was proportionably great, when, a few days after, he was informed of the unexpected death of the emperour, accompanied with very myſterious circumſtances.

This excellent man ſoon recovered from the dejection into which this event had plunged him, and redoubled his activity, by extending his correſpondences, and publiſhing freſh pamphlets. He not only wrote himſelf, but diſperſed the works of the other defenders of the ſame cauſe, which was no eaſy taſk, as many of the bookſellers were in the intereſt of the Illuminees, who purſued him as their moſt dangerous enemy. Deeply impreſſed with the importance of the cauſe, he devoted the hours of repoſe, both early and late, to this arduous taſk. His mind was thus in continual action, and his body had not the repoſe it required. He ſupported himſelf under this inceſſant fatigue for ſeveral years; but his health was gradually undermined, and in 1794, he wrote a letter to his particular friend, in which he thus points out the progreſs of the ſecret ſociety. "She is miſtreſs of almoſt every preſs, of every German journal, and of all the courts." The events of the war in Germany ſeemed alſo deeply to affect his ſpirits; and he feared the invaſion of the electorate, and the ſacking of Hanover. Theſe melancholy ideas increaſed in proportion as his health and ſtrength failed, and he was haunted with the idea that the enemy were plundering his houſe, and he and his family reduced to a ſtate of miſery and want. At certain intervals, his mind ſeemed to recover, only for the purpoſe of rendering him ſenſible of his approaching diſſolution; and he frequently ſaid to his phyſi*cians,* "I perceive my death will be ſlow and painful."

About fourteen hours before his death, he exclaimed, "leave me to myſelf, I am dying." He expired without a groan, on the 7th of October, 1798.

"What upright mind," ſays Dr. Tiſſot, "does not regret the loſs of a man, who has given himſelf up with a perſeverance, perhaps without example, to the good of humanity; who having ſeen ſpring up, and quickly become powerful, an aſſociation, whoſe aim ſeems to be the deſtruction of every baſe on which, for ſo many ages, the order and happineſs of ſociety has repoſed; who firſt, and for a long time alone, combatted all its principles, and oppoſed himſelf to its progreſs, with a force and conſtancy, of which few, very few men, would have been capable; who, without any other view than that of the general good, and animated by the admirable principle, that to ſpare the wicked is to hurt the good, expoſed himſelf to the moſt violent criticiſm, to the reſentment, to the hatred, of a multitude of men, redoubtable by their talents, by their credit, and even by their principles; who has ſacrificed his pleaſures, his fortune, his repoſe, his health, and even his life, to the deſire of putting a ſtop to a deſolating ſcourge."

Tiſſot's Life of Zimmerman.

EDMUND BURKE, Esq.

Edmund Burke, a celebrated ſtateſman, was the ſon of a worthy and able attorney, and born in Limerick in Ireland, 1729. He was firſt ſent to an academy, and thence to Dublin college. Having completed his education at the univerſity, he went to London, and entered himſelf a ſtudent of the Middle Temple, with a view of being

called to the bar. Animated by the firſt examples of antiquity, he bent all the powers of his capacious mind to the acquiſition of knowledge. But his health was not equal to this intenſe application, and a dangerous illneſs threatened to deprive himſelf, his friends, and the world, of the fruits of ſuch unparalled induſtry and talents.

Soon-after his recovery, he married Miſs Nugent, daughter of the phyſician who attended him in his ſickneſs. Returning health again enabled him to purſue his ſtudies, and the firſt efforts of his genius were exhibited in "An Inquiry into the Nature and Origin of our Ideas reſpecting the Sublime and Beautiful." From this work we may date the commencement of his fame as an author.

In the year 1776, he was made ſecretary to the marquis of Rockingham; and through the favour of Lord Verney, was ſoon after returned a repreſentative of the borough of Wendover. His firſt exertions in parliament were in oppoſition to the deſign of taxing the Americans. All his public ſpeeches were eminently diſtinguiſhed for eloquence, and brilliancy of imagination.

In 1790, he publiſhed his Reflections on the change which had been effected in France. He had long viewed with anxiety the new philoſophy become faſhionable in that kingdom; and beſtowed the moſt accurate attention on the deſigns of its votaries, as they gradually unfolded themſelves. Being firmly convinced of the truth of Divine Revelation, his mind was ſtrongly impreſſed with the neceſſity of religion to the well being of ſociety; for he ſaw that morals would fail without its ſupport; and that religious ſcepticiſm had a tendency to produce political confuſion.

During the receſs of 1794, he quitted the ſenate in favour of his ſon; but he did not live to fulfil the expectations of his beloved father, who was deeply affected with his death.

This great man's moral character was as amiable and reſpectable, as his intellectual was admirable; and his conduct was exemplary in all the duties and relations of life. His affections were ardent, and his friendſhips fervid and active. He united the wiſdom of the philoſopher with the urbanity and elegance of the polite gentleman, and held an elevated rank among the ſtateſmen of Europe.

During his laſt illneſs, his underſtanding operated with undiminiſhed force, and uncontracted range; and his diſpoſition retained its uſual ſweetneſs. He continued regularly to perform the duties of benevolence and religion. His concern for the happineſs of his friends, and the welfare of mankind, were equally vivid. He frequently, during his ſickneſs, declared his unſhaken belief of the chriſtian religion, his veneration for chriſtians of all perſuaſions, but his own preference for the church of England. He bore his long and painful illneſs with the fortitude of a chriſtian; and looked forward with trembling hope to that eternal reſt, which he had long ſought with unfeigned humiliation. He appeared neither to wiſh nor to dread, but patiently and placidly to wait the hour appointed for all living. A ſhort time before his death, he recapitulated the moſt important actions of his life, the circumſtances in which he acted, and the motives by which he was prompted; and ſpoke with pleaſure of the conſcious rectitude of his intentions. He expreſſed his cordial forgiveneſs of all thoſe who *had endeavoured* to injure him. His end was

ſuited to the ſimple greatneſs of mind he had diſplayed through life, calm without levity, and full of dignity without oſtentation. He had been liſtening to ſome eſſays of Addiſon, in which he ever took delight; had recommended himſelf in many affectionate meſſages to the remembrance of thoſe abſent friends, whom he had never ceaſed to love; had converſed ſome time with his accuſtomed energy of thought and expreſſion, on the awful ſituation of his country, for the welfare of which his heart was intereſted to its laſt beat; had given with ſteady compoſure ſome private directions, in contemplation of his approaching death, when, as his attendants were conveying him to his bed, ſunk down, and, after a ſhort ſtruggle, expired without a groan, July 8th, 1797, at his ſeat at Beaconſfield, in the ſixty eighth year of his age.

Biſſet's Life of Burke.—Annual Necrology, 1797.

WILLIAM COWPER, Esq.

William Cowper, an eminent poet, was born in 1731. He was deſcended from an ancient family, who were diſtinguiſhed both for rank and talents. His father, the reverend John Cowper, was chaplain to King George II. and rector of Great Berkhamſtead in Hertfordſhire. His mother, whoſe merits are feelingly recorded by the filial tenderneſs of the poet, died in 1737.* The loſs of this excellent parent in his childhood, was his firſt misfortune, and perhaps contributed greatly to the dark colouring of

* Mr. Cowper publiſhed a beautiful little poem, fifty years after *the deceaſe of his mother*, on receiving her picture from Norfolk.

his ſubſequent life. He appeared peculiarly to require maternal attention; for his infancy was delicate in no common degree, and his conſtitution diſcovered at a very early ſeaſon, that morbid tendency to diffidence, to melancholy and deſpair, which darkened as he advanced in years, into periodical fits of the moſt deplorable depreſſion.

At nine years old, Cowper was ſent to Weſtminſter ſchool. This ſituation was ill ſuited to his natural tenderneſs and timidity; and the cruel treatment of his older aſſociates, left an indelible impreſſion on his mind. However, it did not prevent him from cultivating his intellectual faculties with aſſiduity and ſucceſs.

After quitting Weſtminſter ſchool, at the age of eighteen, he was ſent to a celebrated attorney, with whom he continued three years, and then entered himſelf, as a regular ſtudent in law, at the Inner Temple. His genius and inclinations rendered him totally unfit to encounter the buſtle and perplexities of public life. His biographer obſerves, that, "reſerved as he was to an extraordinary and painful degree, his heart and mind were yet admirably faſhioned by nature, for all the refined intercourſe and confidential delights of friendſhip and of love; but though apparently formed to poſſeſs, and to communicate an extraordinary portion of mortal felicity, the incidents of his life were ſuch, that, conſpiring with the peculiarities of his nature, they rendered him, at different times, the moſt unhappy of mankind."

In his thirty third year, he was nominated to the office of reading clerk, and clerk of the private committees in the Houſe of Lords. But as the idea of reading in public proved a ſource of torture to his tender and apprehenſive

tiguous. In this retirement, he attracted the notice of William Carthorne Unwin, then a ſtudent at Cambridge, whoſe father, a clergyman, ſuperintended a private claſſical ſeminary in Huntingdon. This intelligent young man ſolicited Cowper's acquaintance, and, charmed with the acquiſition of ſuch a friend, preſented him to his parents, who affectionately ſolicited him to relinquiſh his lonely lodgings, and fix his reſidence with them. He complied with their requeſt, and lived in the moſt intimate friendſhip with this amiable family.

After the death of Mr. Unwin, which took place in 1767, Mr. Cowper removed to Olney in Buckinghamſhire, accompanied with that gentleman's widow, who generouſly requeſted him to continue under her care. This lady poſſeſſed a ſuperiour intellect, and highly cultivated mind; and proved to him a ſingular and invaluable friend. The reverend Mr. Newton was then curate of Olney, and they were deſirous of entering into the flock of a benevolent and animated paſtor, whoſe religious ideas were congenial with their own.

The retirement of this excellent man was ennobled by many private acts of beneficence; for though he was far from being opulent, he exerted his confined ability to the utmoſt to aſſiſt the indigent; and his capacity to do good was enlarged, by the liberal aſſiſtance of the late Mr. Thornton, whoſe memory he has immortalized in his poem on charity.

In 1770, the ſickneſs and death of his learned, pious, and affectionate brother, made a very deep impreſſion on the tender heart and mind of Cowper; hence he was induced to write a narrative of the remarkable circumſtan-

ces which occurred at that time. In his ſequeſtered life, he ſeems to have been much conſoled and entertained, by the ſociety of his pious friend, Mr. Newton, in whoſe religious purſuits, he took an active part. A collection of hymns, compoſed for the inhabitants of Olney, was the joint production of the divine and poet, and intended, as the former expreſsly ſays in his preface, "to perpetuate the remembrance of an intimate and endeared friendſhip."

In 1773, Cowper ſunk into ſevere paroxyſms of religious deſpondency, which ſuſpended the exerciſe of his genius for ſeveral years. He recovered by ſlow degrees, and reſumed his literary purſuits. In 1781, he publiſhed a volume of poems, chiefly on ſerious ſubjects. In 1786, he compoſed the Taſk, which was printed the following year. In this poem, he not only ſurpaſſed all his former compoſitions, but executed an extenſive work, of original and diverſified excellence.

In 1786, he removed with Mrs. Unwin, to the pleaſant village of Weſton. During his reſidence in Olney, his intimacy with Mr. Newton was ſo great, that this venerable divine has deſcribed it in the following remarkable terms, in memoirs of the poet, which affection induced him to begin, but which the troubles and infirmities of a very advanced life have obliged him to relinquiſh.

"For nearly twelve years we were ſeldom ſeparated for ſeven hours at a time, when we were awake and at home. The firſt ſix, I paſſed in daily admiring, and endeavouring to imitate him; during the ſecond ſix, I walked penſively with him in the valley of the ſhadow of death."

Mr. Newton records, with a becoming ſatisfaction, the evangelical charity of his friend. "He loved the poor;"

ſays his devout memorialiſt, "he often viſited them in their cottages, converſed with them in the moſt condeſcending manner, ſympathiſed with them, counſelled and comforted them in their diſtreſſes; and thoſe who were ſeriouſly diſpoſed, were often cheered and animated by his prayers."

In 1791, after five years of intenſe labour, Cowper publiſhed a complete verſion of Homer, in two quarto volumes. At the concluſion of this work, he undertook an edition of Milton, with a tranſlation of his Latin and Italian poems. Mr. Hayley, who had diſtinguiſhed himſelf by ſeveral ingenious productions, both in proſe and verſe, was then engaged in writing the Life of Milton. This incident gave riſe to an intimate and endearing acquaintance between the two authors. Upon their firſt introduction, Mr. Hayley obſerves, "I was enchanted, to find that the manners and converſation of Cowper reſembled his poetry, charming by unaffected elegance and the graces of a benevolent ſpirit."

The literary purſuits of this eminent poet were again interrupted by the declining health of Mrs. Unwin, who had watched over him with maternal vigilance, during the long periods of his depreſſive malady. Her increaſing illneſs conſpired, with his conſtitutional melancholy, gradually to undermine his faculties, and plunge him in the moſt diſtreſſing ſituation.

In 1794, the king granted an annuity of three hundred a year, to this dejected invalid; and in 1795, he was placed under the care of his young kinſman, the reverend John Johnſon, of Dereham, who devoted himſelf to the promotion of his health and happineſs. In 1796, Mrs. Unwin ended a troubled exiſtence, diſtinguiſhed by a ſub-

lime ſpirit of piety and friendſhip, that ſhone through long periods of calamity, and continued to glimmer through the diſtreſsful twilight of her declining faculties. She was buried in the north aiſle of Dereham church; a marble tablet was erected to her memory, with the following inſcription.

"Truſting in God with all her heart and mind,
"This woman prov'd magnanimouſly kind,
"Endur'd affliction's deſolating hail,
"And watch'd a poet through misfortune's vale.
"Her ſpotleſs duſt angelic guards defend!
"It is the duſt of Unwin, Cowper's friend!
"That ſingle title in itſelf is fame,
"For all who read his verſe, revere her name."

Cowper ſurvived this lady four years, during which time Mr. Johnſon continued his affectionate attentions; and it ſeemed as if Providence had expreſsly formed him to prove ſuch a guardian to the declining years of this afflicted poet, as the peculiar exigencies of his ſituation required. He was at times ſo far relieved, as to write a few occaſional poems; and his friends ſometimes indulged the hope of his complete reſtoration to health; but the depreſſion of his mind was the effect of bodily diſorder, ſo obſtinate that their expectations were fatally diſappointed; and towards the cloſe of the year 1799, it became ſufficiently evident that he could not ſucceſsfully contend with the ravages of a rapid decay, and that ere long the mortal muſt put on immortality.

The deplorable inquietude and darkneſs of his latter years, were mercifully terminated by a moſt gentle and tranquil diſſolution. He paſſed through the awful moments of death ſo mildly, that although five perſons were

preſent, and obſerving him in his chamber, not one of them perceived him to expire; but he had ceaſed to breathe about five minutes before five in the afternoon, on the 25th of April, 1800. He was buried in Dereham church, where a monument was erected to his memory.

Mr. Hayley, the affectionate biographer of this excellent man, obſerves, that "Few miniſters of the goſpel have ſearched the ſcriptures more diligently than Cowper, in his days of health, and with happier effect; for a ſpirit of evangelical kindneſs and purity pervaded the whole tenour of his language, and all the conduct of his life."

He prepared himſelf for his great poetical achievements, by a fervent application to the ſacred oracles. In reading the Bible, he admired and ſtudied the eloquence of the prophets. He was particularly charmed with the energy of their language, in deſcribing the wrath of the Almighty.

By his zealous attention to the ſcripture, he inceſſantly treaſured in his own capacious mind, thoſe inexhauſtible ſtores of ſentiment and expreſſion, which enabled him gradually to aſcend the pureſt heights of poetical renown, which rendered him at laſt, what he ardently wiſhed to prove—the poet of chriſtianity—the monitor of the world.

Hayley's Life of Cowper.

Sir WILLIAM JONES.

William Jones, Eſq. was born in 1746, at his father's reſidence in Wales. He was ſon to the famous *mathematician*, William Jones, who was the pupil and

friend of Newton, under whoſe patronage he taught mathematics in London.

Under the guidance and tuition of ſuch a parent, the mind of this celebrated man was early formed to regular habits of thinking, and from him he ſoon caught the generous enthuſiaſm of literary fame. After having been inſtructed by his father in the rudiments of claſſical learning, he was placed at Harrow ſchool, where he diſtinguiſhed himſelf no leſs by his wonderful facility in acquiring the learned languages, than by his fine taſte in Latin poetry.

In 1763, he was ſent to the univerſity at Oxford, of which he was ſoon made a fellow, and where he was equally diſtinguiſhed for prematurity of mind, and unexampled diligence in his ſtudies. His diligence indeed was ſo unremitting, and his memory ſo retentive, that before he had attained the age of twenty two, he not only acquired a thorough knowledge of the Hebrew, Greek, and Latin tongues, but had alſo made great proficiency in the Arabic and Perſian. Neither had he neglected to cultivate the poliſhed languages of modern Europe; and his knowledge of the French was ſo perfect, that at the age of twenty four, while he was yet a recluſe ſtudent at the univerſity, he tranſlated the hiſtory of Nadir Shaw from Perſian into French, not only with grammatical exactneſs, but with a purity and elegance of diction, that obtained him the applauſe of the moſt diſtinguiſhed critics in France. About this time he publiſhed his "Commentaries on Aſiatic Poetry."

He had determined on attaching himſelf to the profeſſion of the law, at the age of twenty four; and though his

ſtudies in general juriſprudence, and the common law of England, had been purſued with the moſt indefatigable diligence, he neglected not at the ſame time, to give his attention to phyſical ſciences, and to carry on with amazing rapidity, his reſearches into the literature of Aſia. Between the years 1776, and 1784, he publiſhed a number of ingenious eſſays in proſe, and a volume of poems, chiefly conſiſting of tranſlations from the Arabic, Perſian, and Turkiſh poets.

The reputation of his genius and great learning, being now ſpread abroad, his acquaintance was ſought by people of the firſt rank in literature; he conſequently became known to Dr. Johnſon and Dr. Joſhua Reynolds, who introduced him to the celebrated literary club, of which he was admitted a member.

In the ſummer of 1783, he embarked for India, having been appointed one of the judges of the ſupreme court of Calcutta.

When he arrived at Calcutta, after taking his ſeat on the bench of the ſupreme court, according to the uſual forms, he made public his plan for inſtituting a ſociety in that place, "for the purpoſe of inquiring into the hiſtory, arts, ſciences, and literature of Aſia." This plan was eagerly embraced by thoſe gentlemen in Calcutta, who were beſt qualified to eſtimate its advantages, and to contribute to its ſupport, and being patronized by Mr. Haſtings, the governour general, the ſociety was founded, Sir William Jones was elected perpetual preſident, and delivered his preliminary diſcourſe in 1784.

He was now enabled to give full ſcope to the energy of his mind, and to gratify every wiſh of his heart. The

wide and fruitful region of Aſiatic learning was opened before him, and the high and independent ſtation which he filled, gave him a commanding proſpect of it, whilſt he practiſed thoſe laws, which it was the pride of his life to cheriſh and revere, and adminiſtered to his fellow creatures the pure maxims of juſtice and truth.

He had long ardently deſired to ſtudy the Sanſcrit language, and in three years made himſelf ſo completely maſter of it, that the moſt enlightened profeſſors of the doctrine of Brahma, confeſſed with pride, delight, and ſurprize, that his knowledge of their ſacred dialect was moſt critically correct and profound. Their reſpect and attachment continued to the laſt. The Pandits, who were in the habit of attending him, ſincerely lamented his death, and felt the higheſt admiration for his ſuperiour talents and virtues.

He applied himſelf to his ſtudies with pertinacious and unwearied diligence. Notwithſtanding the great attention, which his profeſſional duties, and the preparation of his many valuable diſcourſes to the Aſiatic Society required, he found time to write and publiſh ſome works, no leſs curious than important, between the years 1788, and 1793. Theſe were an Engliſh verſion of the Sirajijah or Mahometan law of inheritance, with a commentary; the Inſtitutes of Menu, literally tranſlated from the Sanſcrit, with a learned preface, treating both of the antiquity and value of the work; and an elegant tranſlation of the drama of Sancontala, from the ſame language. The firſt of theſe performances, he printed at his own expenſe, and ſold for the benefit of inſolvent debtors; an action ſo diſintereſted, that it will ſerve to do immortal *honour to his memory.*

This eminent man had engaged in a moſt uſeful work, which was a copious digeſt of the Mahometan and Hindoo law, compiled from Arabic and Sanſcrit originals, a plan of which he preſented to government, who gave it the moſt liberal patronage and ſtrenuous ſupport; but the hand of death arreſted the progreſs of this performance. In April, 1794, he was attacked with a bilious complaint, which, after a few weeks, proved ſo obſtinate, that it baffled the utmoſt ſkill of his phyſicians. The laſt hour of his life was marked by a ſolemn act of devotion. Finding his diſſolution rapidly approaching, he deſired his attendants to carry him into an inner apartment, where at his deſire they left him. Returning, after a ſhort interval, they found him in a kneeling poſture, with his hands claſped, and his eyes fixed towards heaven. As they were removing him, he expired.

The following epitaph was written by himſelf, and will doubtleſs be acceptable to the reader.

Here lies depoſited,
The mortal remains of a man
Who feared God, but not death;
And maintained independence,
But ſought not riches:
Who thought
None below him but the baſe and unjuſt,
None above him but the wiſe and virtuous.
Who loved
His parents, kindred, friends, country,
With an ardour
Which was the chief ſource of
All his pleaſures, and all his pains;
And who having devoted

His life to the ſervice
And to
The improvement of his mind,
Reſigned it calmly,
Giving glory to his Creator;
Wiſhing peace on earth,
And
Good will to all creatures,
On the—day of—
In the year of our bleſſed Redeemer
MDCC.

The perſon of Sir William Jones was genteel and graceful; his countenance open, manly, vivacious, and ſerene. His deportment was dignified, yet eaſy; his addreſs courteous, yet plain; and his manners poliſhed, yet familiar. Hence, upon a firſt acquaintance, he not only excited the admiration, but acquired the eſteem of thoſe with whom he converſed. In converſation, he illuſtrated in a pleaſing manner every topic which was diſcuſſed, and conveyed inſtruction with a modeſty and elegance, that at once captivated and informed the mind.

The placidity and gentleneſs for which he was diſtinguiſhed, did not proceed from conſtitutional tameneſs and languor, but ſprang from the union of temperance and liberality, which a virtuous habit had formed in his mind. He was ſedate, moderate, and cautious; but at the ſame time animated, aſpiring, and generous. He poſſeſſed a proud honour, an inflexible firmneſs, and a high ſenſe of juſtice; yet he had not in his diſpoſition any thing of haughtineſs, obſtinacy, or auſterity. His pride conſiſted in the love of independence; his reſolution, in ſhunning the temptations of vice; and his idea of equity, in pro-

curing peace and happineſs among men, by making the laws lovely rather than ſevere.

He was no leſs eſtimable in public than in private life. As a public man, whether we conſider his fine taſte, the ſtrength of his mental faculties, or the vaſt extent and variety of his acquirements, we are equally enamoured with his talents. His intellectual powers were of the higheſt order. The clearneſs of his underſtanding no paradox could perplex; the quickneſs of his intuition ran through ſyſtems at a glance; the ſolidity of his judgment even his lively fancy could not warp; and nothing uſeful or elegant eſcaped the retentive vigour of his memory. To theſe properties, he added a fertile imagination, a luminous comprehenſion, and an elaſticity of mind, which gave activity to all the operations of his genius. His mind thus conſtituted, was enriched with the collective ſcience and learning of all times, and of all nations.

Sir John Shone, in a diſcourſe delivered at a meeting of the Aſiatic Society, 1794, ſpeaking of Sir William Jones, obſerves, "I have already enumerated attainments and works, which from their diverſity and extent, ſeem far beyond the capacity of the moſt enlarged minds; but the catalogue may yet be augmented. To a proficiency in the languages of Greece, Rome, and Aſia, he added the knowledge of the philoſophy of thoſe countries, and of every thing curious and valuable in them. The doctrines of the Academy, the Lyceum of the Portico, were not more familiar to him, than the tenets of the Vedas, the myſticiſm of the Suſis, or the religion of the antient Perſians; and whilſt, with a kindred genius, he purſued with rapture the heroic, lyric, or moral compoſitions of the moſt renowned poets of *Greece*, Rome, and Aſia, he could turn with equal de-

light and knowledge, to the ſublime ſpeculations or mathematical calculations of Barrow and Newton. With them alſo he profeſſed his conviction of the truth of the chriſtian religion, and he juſtly deemed it no inconſiderable advantage, that his reſearches had corroborated the multiplied evidence of revelation, by confirming the Moſaic account of the primitive world."

Aſiatic Annual Regiſter.—Aſiatic Reſearches.—Note to Maurice's Poem to the memory of Sir William Jones.

Dr. JAMES BEATTIE.

James Beattie was born in Scotland, and received part of his education at the univerſity of Aberdeen, where he cultivated the belles lettres with great aſſiduity, and as great ſucceſs. His firſt employment was that of inſtructing youth; he aſſiſted at the grammar ſchool of Aberdeen, and during his reſidence there, married the daughter of his principal. He was afterwards promoted to the profeſſorſhip of moral philoſophy and logic, in the Mariſcal College of the univerſity; and was aſſiduous in diſcharging the duties of this office.

After writing a volume of original poems and tranſlations, in 1770, he publiſhed an "Eſſay on the Nature and Immutability of Truth, in oppoſition to Sophiſtry and Scepticiſm." A few years after, in 1777, this work was republiſhed in quarto, by ſubſcription, at the deſire of ſeveral perſons of diſtinction.

In 1783, by the recommendation of Biſhop Porteus, he completed and gave the world "Evidences of the Chriſ-

tian Religion," briefly and plainly ſtated, a performance intended for the uſe of young perſons.

Dr. Beattie filled the chair of moral philoſophy in the univerſity of Aberdeen with great applauſe; and his behaviour in every department of life is truly amiable. Though deeply engaged in literary purſuits, he was cheerful, and at times unbent his mind in the ſociety of his friends, until a melancholy event occurred, which, notwithſtanding his ſingular piety, caſt a gloom upon his mind.

For many years his eldeſt ſon, at once his companion and friend, had contributed not a little to cheer his mind, and promiſed to become the delight of his declining years. This ſtay, this prop of all his comforts, and all his hopes on earth, was ſnatched from him in 1790, when he had attained the age of twenty two. This promiſing young man diſplayed, on one hand, ſuch a virtuous diſpoſition, as the fondeſt father might have been proud to behold, while, on the other, his genius and talents began to develope, and afford an early proſpect of future excellence.

Dr. Beattie publiſhed a life of his much beloved and lamented ſon, and concludes his account in the following affecting terms.

"I have loſt the pleaſanteſt, and for the laſt four or five years of his ſhort life, one of the moſt inſtructive companions that ever man was delighted with. But the Lord gave; the Lord hath taken away; bleſſed be the name of the Lord. I adore the author of all good, who gave him grace to lead ſuch a life, and die ſuch a death, as makes it impoſſible for a chriſtian to doubt of his having entered upon the inheritance of an happy immortality.

European Magazine, 1801.—
Public Characters, for 1802.

WILLIAM WILBERFORCE, Esq.

WILLIAM WILBERFORCE was born in the town of Hull, in the year 1759. By the death of his father, when he was very young, the care of his education devolved upon a prudent and affectionate mother, who appears to have been in every reſpect qualified for diſcharging this important duty. About the year 1774, he was entered at St. John's college, Cambridge, where he formed an intimate friendſhip with Mr. Pitt, the late miniſter.

When he became of age, which was a few weeks prior to the general election in 1780, he was, in conjunction with Lord Robert Manners, almoſt unanimouſly elected the repreſentative of Hull. In the year 1784, he was reelected with Mr. Thornton; but declined this honour, having been choſen alſo a repreſentative of the county of York.

As a ſenator, he has chiefly diſtinguiſhed himſelf by his ſpirited oppoſition to the ſlave trade, and his exertions in that cauſe have enrolled his name among thoſe who are moſt diſtinguiſhed for humanity, and the love of their fellow creatures. His ſpeeches in parliament, in favour of the abolition of this infamous traffic, are celebrated for eloquence, energy, and found reaſoning.

His character as an author and friend to religion, is truly reſpectable. In the year 1797, he publiſhed a work, entitled, "A Practical View of the prevailing Religious Syſtem of profeſſed Chriſtians, in the higher and middle claſſes, contraſted with Real Chriſtianity." This work had a rapid and extenſive circulation; ſeveral editions of it were ſold in the courſe of the firſt year. It was ſoon after republiſhed in a form better adapted to anſwer the purpoſes of thoſe chriſtians, who ſuppoſed it a work prop-

er to be given away among the lower claſſes of ſociety, and thouſands have, in this way, been diſtributed in different parts of the country.

In private life, this excellent man is ſaid to exhibit, in a very high degree, that humanity, benevolence, and ſtrict piety, for which he has been a public advocate.

Public Characters of 1800—1801.

RICHARD CUMBERLAND, Esq.

RICHARD CUMBERLAND, an ingenious writer, is the ſon of Dr. Denniſon Cumberland, late biſhop of Clowfert and Killalo in Ireland. He was educated at Trinity college, Cambridge; and, by the intereſt of Lord George Germaine, was introduced to the office of trade and plantations, where he ſucceeded the late Mr. Pownal as ſecretary, in which poſt he continued until the ſuppreſſion of that appointment by Mr. Burke's bill, when he retired and was ſupported by a penſion.

This gentleman is eſteemed one of the beſt dramatic writers of the age, and his compoſitions of that kind are numerous. In 1785, he publiſhed the "Obſerver," next year a ſecond edition appeared; and the ſubſequent editions have now ſwelled the work to five volumes. In 1792, he publiſhed a poem, called "Calvary, or the Death of Chriſt."

He is not only diſtinguiſhed as an elegant writer, both in proſe and poetry; but, in ſeveral papers in the Obſerver, has ſhown himſelf to be an able advocate for the ſacred truths of revealed religion.

Public Characters for 1798—1799.

JACOB BRYANT.

JACOB BRYANT, a diſtinguiſhed writer of the preſent age, has exerted his talents in defence of the truth of divine revelation, in his "Analyſis of Ancient Mythology," and his "Obſervations on the Plagues of Egypt." The character of this great man, is thus delineated by the author of the Purſuits of Literature.

"No man of literature can paſs by the name of Mr. Bryant without gratitude and reverence. He is a gentleman of attainments peculiar to himſelf, and of claſſical erudition without an equal in Europe. His whole life has been ſpent in laborious reſearches, and the moſt curious inveſtigations. He has a youthful fancy, and a playful wit, with the mind, and occaſionally the pen of a poet; and with an eaſe and ſimplicity of ſtyle, aiming only at perſpicuity. He has contended, in various fields of controverſy, with various ſucceſs; but always with a zeal for truth and a ſoberneſs of inquiry. He has lived to ſee his eightieth winter, with the eſteem of the wiſe and good; in honourable retirement from the cares of life; with a gentleneſs of manners, and a readineſs and willingneſs of communication ſeldom found. He is admired and ſought after by the young, who are entering on a courſe of ſtudy, and revered and often followed by thoſe who have completed it. Above all, he has gone forth in the ſtrength imparted unto him, in defence of the holy law made and given by God; he has put on the panoply from above, and having enlarged his mind, ſanctified his ſtudies, he may expect with humble confidence the conſummation of his reward."

This eminent man, in his Analyſis of Ancient Mythol-

ogy, has given the moſt convincing proofs of the truth of the Moſaic hiſtory. He has ſhewn, that all the rites and myſteries of the gentiles were only ſo many memorials of their principal anceſtors, and of the great occurrences to which they had been witneſſes. Among theſe memorials, the chief were the ruin of mankind by a flood, and the renewal of the world in one family. They had ſymbolical repreſentations, by which theſe occurrences were commemorated; and their ancient hymns, in their temples, were to the ſame purpoſe. They all related to the hiſtory of the firſt ages, and to the ſame events which are recorded by Moſes.

Purſuits of Literature.—Bryant's Analyſis of Ancient Mythology.

ELIAS BOUDINOT, Esq.

In giving an account of the great men, who have exerted their talents in defence of the truth of chriſtianity, honourable mention ought to be made of an American author of the preſent day, ELIAS BOUDINOT, doctor of laws, and director of the mint of the United States, who, in 1801, publiſhed a work entitled, "The Age of Revelation, or the Age of Reaſon ſhown to be an Age of Infidelity." In a dedication of that performance to his daughter, he makes the following declaration reſpecting the ſcriptures.

"For nearly half a century have I anxiouſly and critically ſtudied that invaluable treaſure, and I ſcarcely ever take it up that I do not find ſomething new; that I do not receive ſome valuable addition to my ſtock of knowledge, or perceive ſome inſtructive fact never obſerved be-

fore. In ſhort, were you to aſk me to recommend the moſt valuable book in the world, I ſhould fix upon the Bible, as the moſt inſtructive, both to the wiſe and ignorant. Were you to aſk me for one affording the moſt rational and pleaſing entertainment to the inquiring mind, I ſhould repeat it is the Bible, and ſhould you renew the inquiry, for the beſt philoſophy, or the moſt intereſting hiſtory, I ſhould ſtill urge you to look into the Bible. I would make it in ſhort the alpha and omega of knowledge; and be aſſured that it is for want of underſtanding the ſcriptures, both of the Old and New Teſtament, that ſo little value is ſet upon them by the world at large. The time however is not far diſtant, when they will meet a very different reception from the ſons of men."

Boudinot's Age of Revelation.

END OF THE FIRST PART.

THE

TRUTH AND EXCELLENCE

OF THE

Chriſtian Religion Exhibited.

PART II.

CONTAINING

EXTRACTS FROM THE WRITINGS OF MANY OF THE FOREGOING AUTHORS ON THIS INTERESTING SUBJECT.

PREFACE TO PART II.

THE following extracts are wholly ſelected from the writings of laymen, who cannot rationally be ſuppoſed to have had any intereſted motives to induce them to become advocates for the truth of the chriſtian religion.* Many of thoſe eminent men poſſeſſed ſtrong intellects, ſound judgment, and profound erudition. They had fully examined the ſubject, and were perfectly ac-

* The compiler does not mean to ſuggeſt, that the objections againſt the writings of clergymen in defence of the chriſtian religion, are really juſt and well founded. For, "they do not deſire to be truſted on their own authority, but upon the reaſons they offer; but lawyers and phyſicians are not leſs truſted, becauſe they live by their profeſſions; but it is a ſuggeſtion that eaſily takes hold of weak minds, and eſpecially ſuch as catch at objections, and are willing to be caught by them. And conſidering the diligence of the adverſary, in making proſelytes, and drawing men from the faith of Chriſt, equal diligence is required of thoſe who aim to maintain that faith, not only to leave men no real ground, but even no colour nor pretence for t heir infidelity."

quainted with the objections of the moſt celebrated infidels.

The lives and writings of ſuch men are peculiarly calculated to prove that talents and genius have not always led to infidelity; and that the abilities of the moſt celebrated deiſts are obſcured by a competition with thoſe luminaries of ſcience, who have embraced chriſtianity. It appears that the objections raiſed by deiſtical writers againſt the chriſtian religion, are chiefly owing to the purity of goſpel morality. For men, who are reſolved to free themſelves from all the reſtraints of divine and human laws, are naturally led to renounce and overlook the moſt clear and convincing evidence of its truth and divine authority.*

* After enumerating many eminent phyſicians, who have been firm believers in chriſtianity, and diſtinguiſhed for piety and virtue, Dr. Ruſh obſerves, "To the record of theſe medical worthies, I ſhall add but one remark, and that is, the weight of their names alone, in favour of revelation, is ſufficient to turn the ſcale againſt all the infidelity that has ever diſhonoured the ſcience of medicine."

Ruſh's Introductory Lectures.

"Deiſm," ſays a late writer, "is generally embraced either by men of a cold, phlegmatic, philoſophical caſt, who are indiſpoſed to believing any thing for which they have not abſolute demonſtration, or by thoſe who having never thought or reaſoned, conſider it as a mark of wit and talents to ſet up for unbelievers."*

The brevity of this work will not admit of inſerting the various objections of deiſtical writers; and a ſyſtem eſtabliſhed upon poſitive evidence cannot be ſhaken by the ſophiſtry of ſceptics. The human mind is too limited to comprehend in one view the vaſt plan of redemption, and objections may be raiſed to detached parts of any ſyſtem, whilſt

* Dr. Johnſon has remarked, that, "Hume, and other ſceptical innovators, are vain men, who will gratify their vanity at any expence. Truth will not afford ſufficient food for their vanity, ſo they have recourſe to errour. Hume owned to a clergyman in the biſhoprick of Durham, that he had never read the New Teſtament with attention." *Boſwel's Life of Johnſon.*

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THE

TRUTH AND EXCELLENCE

OF THE

Chriſtian Religion Exhibited.

PART II.

SECTION I.

The Evidence in Favour of Revealed Religion, ariſing from its Neceſſity and Importance to Mankind.

IN exhibiting the evidences of the chriſtian religion, the firſt thing to be inquired into, is the importance and uſefulneſs of divine revelation; for if ſuch a thing be uſeful and important, and even neceſſary to man, it muſt be ſuitable to the divine wiſdom and goodneſs to beſtow it.

Firſt, If man had perſevered in his primitive innocence; if human principles and practice had no influence on human happineſs, nor on each other; and if ignorance, in-

attention, and prejudice; if ſuperſtition and ſenſuality; if ſavage life, and ſanguinary paſſions, had no tendency to corrupt men's opinions, to pervert their reaſon, and to plunge them into guilt and wretchedneſs; on theſe ſuppoſitions it might be admitted that there is no need of revelation. But from daily experience, and from the hiſtory of men in all ages, it appears, that not one of the things now ſuppoſed is agreeable to fact.

That man did not perſevere in innocence, requires no proof. That corrupt principles and practices lead to miſery, and truth and virtue to happineſs, is as evident, as that order is preferable to confuſion, ſecurity to danger, and a wiſe and good man to a barbarian or wild beaſt; that, even though our intentions be good, we muſt miſtake our duty, if we are ignorant of the nature of that being who is the object of it, will not be doubted by thoſe who have obſerved, that we muſt believe a man to be our parent or benefactor, before we can be ſenſible that we owe him the duty of gratitude or filial affection. And that men's notions of all the objects of duty, of their Creator, their fellow men, and themſelves, are liable to be perverted, and in every country unenlightened by revelation, have been perverted by the weakneſs of the human underſtanding, by the force of prejudice and paſſion, by vice, by inattention, by ſuperſtition, the hiſtory of mankind proves to be a melancholy, but inconteſtible truth.

This being granted, it will follow, that a revelation, which rectifies and aſcertains men's notions of the ſeveral objects of duty, by explaining the nature of God, and of *man*, and by informing their conſciences, with reſpect to *particular* duties, muſt be highly important and beneficial,

and muſt even be neceſſary to the attainment of that degree of happineſs and virtue, whereof human nature appears to be ſuſceptible, and for which therefore we may preſume that man was made.

Secondly, The character of the Supreme Being, and the nature and deſtination of man, muſt be very imperfectly known to thoſe who have received no poſitive information concerning the reality of a future ſtate, and its connexion with the preſent. Now this is a point in which all the evidences collected by human reaſon, while unaided by divine light, amount to nothing higher than probable conjecture.* But that better evidences, in ſo intereſting a matter, muſt be a deſirable thing, will be acknowledged by all men, unleſs they be men who believe that a future ſtate is an abſolute impoſſibility. Revelation therefore ſeems to be neceſſary to give ſuch evidence of another life, and ſuch intelligence concerning it, as may vindicate the divine goodneſs and wiſdom, with reſpect to the conſtitution of the preſent; and ſuch as may alſo prove a comfort to good men, and a reſtraint on the paſſions of the wicked, and ſuch, moreover, as may ſerve for a ſolemn intimation

* "Before our Saviour's time," ſays Mr. Locke, "the doctrine of a future ſtate, though ſome pagans, by tradition, had obtained conceptions of it, was not clearly known in the world; no nation publicly profeſſed it, and it was no where made an article of faith, and principle of religion; of Jeſus Chriſt, therefore, it may be truly ſaid, that he brought life and immortality to light; and he not only taught the doctrine of the ſoul's immortality, but has given us an unqueſtionable aſſurance of it, by raiſing the dead, and alſo by his own reſurrection and aſcenſion into heaven."

See Locke's Works, Vol. II.

to all men, that their behaviour in this ſtate of trial, is to them a matter of infinite importance. That this laſt conſideration ſtrengtheneth morality, or promotes at leaſt the peace of ſociety, and conſequently the happineſs of mankind, ſeems to be admitted by the enemies, as well as the friends of religion. Elſe how can we account for the favourite maxim of the infidel, that religion was contrived, and is patroniſed by politicians, in order to overawe the world, and make the paſſions of men more manageable?

Thirdly, Revelation is farther neceſſary to explain on what terms we may hope for pardon, conſiſtently with the perfections of divine juſtice. Of the neceſſity of expiation for guilt, all mankind ſeem to have had an idea, as appears from the antient uſe of ſacrifices. But from the multitude of the pagan expiatory rites, from the abſurdity of all, and the impiety of many of them; and eſpecially from the circumſtance of their conſulting oracles on the ſubject of atonement, we may warrantably infer, not only their ignorance of duty in this particular, but alſo from their cenſorioufneſs of that ignorance. And ſome of their beſt philoſophers in the Socratic ſchool, ſeemed to think, that till God ſhould be pleaſed to reveal his will, in an extraordinary manner, it would be impoſſible for man to know what religious ſervice would be moſt acceptable to him. To thoſe who were ſo wiſe and ſo candid, as to think and ſpeak in this manner, may we not preſume, that the chriſtian doctrine of repentance and faith, if they had rightly underſtood it, and if they had known its evidence, would have been a welcome diſcovery.

To our infidels, indeed it is not welcome; for they ſay they have no need of it, being, it ſeems, fully ſatisfied, that

however ignorant Socrates might confeſs himſelf to be, they have all the knowledge that man has occaſion for. And yet, if it had not been for this manifeſtation of divine grace and truth, they would probably, at this day, have been conſulting oracles, offering incenſe to idols, or perhaps, like many of our remote forefathers, polluting the creation with human ſacrifices. Certain it is, that in theſe things no material reformation was ever introduced, or attempted by the philoſophers of old. That men ſhould worſhip the gods, and perform the ſacrifices and other rites, as by the law eſtabliſhed, was the doctrine not of Pythagoras and Epictetus only, but of Cicero, a wiſer and more learned man, at leaſt, than either, and even of Socrates himſelf, the wiſeſt of them all. So that if philoſophy had been man's only guide, it is probable, nay it is more than probable, that idolatry would at this day have been his religion.

Fourthly, Revelation is yet farther neceſſary, in order to make the whole of human duty not only known, but obvious to all capacities. The beſt heathen moraliſts acknowledged their ignorance in ſome points of duty; and what they knew, they had not power to enforce upon the common people, who in antient times were very illiterate, having rarely acceſs to books, whereof there were then but few in the world. Though they had poſſeſſed much power, and been all of the ſame mind, which was by no means the caſe; and though they had not been moved, as moſt of them were, by pride, vanity, or the ſpirit of contradiction, to introduce new ſyſtems, yet their labours would have but little effect. Such arguments as they had to offer, the greateſt part of mankind could not under-

ſtand ; for, in fact, the common people, in general, are not capable of perceiving the force of arguments, eſpecially when the reaſoning is complex, and relates to matters ſo remote from ſenſe, as the truths of morality and religion. Of this, ſome antient lawgivers, as Minos of Crete, and Numa of Rome, were ſo ſenſible, that they thought it prudent to aſcribe to their inſtitutions a divine original, pretending they received them from the gods.

Let not the infidel pretend that human reaſon is alone ſufficient to diſcover the whole of man's duty, and eſtabliſh in the world, a complete or comfortable ſyſtem of natural religion. For it is certain, that even in the moſt polite nations, unaſſiſted reaſon never did this, and in the opinion of Socrates never could ; and of barbarous nations, it will not be ſaid, that their reaſon ever made important diſcoveries of any kind. And it deſerves particular notice, that what our infidels call natural religion, is, in a great meaſure, as Rouſſeau himſelf acknowledges, derived from that very ſcripture, which they abſurdly and wickedly reject. I do not mean that their ideas on this ſubject, are acquired by an actual peruſal of holy writ. In this ſtudy, it is to be feared, that few or none of them, ever made great proficiency. Their ideas they derive from impreſſions made on their minds in infancy and early youth, when, together with the humility and care, they had, probably what every chriſtian muſt have, the teachableneſs of little children. The writings too, and the converſation of chriſtians, to which in theſe parts of the world they muſt ſometimes attend, may convey to them principles which they admit as rational, though perhaps they might be inclined to overlook, if they knew them to be ſcriptural.

If revelation be highly important, it is moſt ſuitable to the wiſdom and mercy of God to beſtow it; and ſome perſons, even of the heathens, particularly Socrates,* were not without hope, that, ſome time or other, it would be beſtowed. So far was that great man from aſſerting the ſufficiency of his knowledge, with reſpect either to divine or human things, that though by no means a ſceptic, he uſed, through exceſs of modeſty, to ſay that he knew nothing but his own ignorance. He taught that the gods grant extraordinary communications of wiſdom to thoſe to whom they are propitious; and recommended it to his friends to have recourſe to the oracles, and other religious rites, in order to obtain from heaven ſuch neceſſary or uſeful information, as human reaſon was not of itſelf able to ſupply.† Indeed the oracles, divinations, and auguries, ſo much attended to by the pagan world, prove, as already hinted, their conſciouſneſs of their own ignor-

* Xenophon ſays, that Socrates was ſo pious as to do nothing without the advice of the gods; and if any doubts aroſe, his conſtant advice, in which Cicero followed him, was to go to the oracle for direction.

† Socrates confeſſed his doubts and uncertainties, and that he was not able to comprehend the determination and judgment of God, with reſpect to ſin; or how it will eſcape the effects of his hatred, who is infinitely holy, and of purer eyes than to behold iniquity. He ſtill continued however to conſider God as a merciful being; and this mercy was to him a ſource of confidence. "I doubt not, ſays he, but God will ſend, at a time when his infinite mercy ſhall ſee fit, a man inſtructed by himſelf, who ſhall reveal to the world this moſt intereſting of all myſteries, how he will pardon ſin."

See Haller's Letters to his Daughter.

ance; and of the need that men have of ſupernatural illumination.

Beattie's Evidences of the Chriſtian Religion.

THE SUBJECT CONTINUED.

The State of the Pagan World previous to Chriſt's Appearance ſhows the Neceſſity of Revelation.

AT the time of Chriſt's appearance, the pagan world was in an awful ſtate of darkneſs and vice. It will therefore throw ſome light on the neceſſity mankind were in, at this time of great reformation, to attend to the nature and practice of the heathen mythology. A reſpectable author has given an epitome of it, in the following words. "The chief oracles among the heathens, appointed human ſacrifices; that of Delphini, of Dodona, and of Jupiter Saotes. It was the cuſtom of all the Greeks, to ſacrifice a man, before they went out to war. It was a cuſtom among the Phenecians and Canaanites, for their kings in the times of great calamity, to ſacrifice one of their ſons, whom they loved beſt; and it was common, both with the Moabites and Ammonites, to ſacrifice their children." The Egyptians, the Athenians, and Lacedemonians, and generally all the Grecians, Romans, and Carthagenians, the Germans, Gauls, and Britons; and indeed almoſt all the heathen nations throughout the world, offered human ſacrifices upon the altars, and this, not on certain emergencies, and in imminent dangers only, but conſtantly, and in ſome places every day; but, on extraordi-

nary accidents, multitudes were ſacrificed at once to their bloody deities.

Diodorus Siculus, and others relate, that, in Africa, two hundred children, of the principal nobility, were ſacrificed to Saturn at one time; and Ariſtomenes ſacrificed two hundred men together to Jupiter Ithometes, one of whom was Theopompus, king of the Lacedemonians.

Let thoſe who are inſtrumental, with ſo much induſtry, to deſtroy our holy religion, and bring us back to this awful ſtate of things, ſeriouſly reflect on the juſt deſerts of ſo aggravated a crime, and fear the tremendous puniſhment that awaits their abſurd conduct.

Suetonius mentions that ſome writers affirmed, that Auguſtus offered a great number of enemies, who had ſurrendered themſelves, to be ſlain on the ides of March, in devotion to the manes of Julius Ceſar. We are informed by Pliny, that in the year of the city 558, a decree of the ſenate paſſed, that no man ſhould be ſacrificed, and that, till then, ſuch ſacrifices were public. This prohibition ſeemed only to concern the common and frequent uſe of them; for Plutarch ſays, "They continued in his time;" and it was not till about the time of Conſtantine's reign, that a final ſtop was put to ſo ſtrange and abominable a practice.

Did not this degenerate and cruel ſtate of things loudly call for a ſpeedy and effectual remedy? The Jews, as a people, had loſt every ſenſe of the ſpirituality of their divine religion, and had ſettled down into mere form and hypocriſy. Their example no longer edified and inſtructed the neighbouring nations, to forſake their vain idols, and turn to the living God. Among the heathens, their

diabolical ſacrifices, with other impure practices, made up ſo great a part of their worſhip, and were become ſo habitual and faſhionable, that arguments and reaſonings, drawn from the nature of God, and the proof of his perfections, in the works of creation and providence, had loſt all their convictive force and energy. In this gloom of more than midnight darkneſs, the ſun of righteouſneſs aroſe on a benighted world with meridian ſplendour.

Boudinot's Age of Infidelity.

THE SUBJECT CONTINUED.

IF there were any innate ideas, any moral ſenſe, and original truths impreſſed on the minds of men, we ſhould, moſt probably, find them genuine and unſophiſticated among remote and undiſciplined ſavage tribes. But of this we meet with no inſtance. Have then theſe ideas been effaced? Certainly not; for they could not loſe what they never poſſeſſed. We are told that they are incapacitated to receive religious inſtruction, until they ſhall be humanized, and, by gradual civilization, be prepared for the reception of ſacred truths.

If this be the ſtate of ſome parts of the world at this day, and if this intellectual darkneſs was antiently ſtill more prevalent, and attended with the moſt horrid and flagitious practices, it clearly ſhows the neceſſity of revelation, for the benefit of mankind.

Bryant on the Truth of Chriſtianity.

SECTION II.

On Miracles.

TO fix the certainty of revelation, and eſtabliſh religion upon a ſure foundation, it has pleaſed God to give it two kinds of proof, which were at the ſame time ſuited to the capacities of the moſt ſimple, and ſuperiour to the ſubtilties of the incredulous; which viſibly bore the character of Omnipotence; and which neither all the endeavours of man, or cunning of devils, were able to imitate.

Theſe two ſorts of proof conſiſt in miracles and prophecies.

The miracles are plain, public, notorious, expoſed to the eye of all the world, infinitely multiplied and diverſified, long foretold and expected, and continuing for a long ſeries of days, and ſometimes of years. They are evident facts, memorable events, of which the dulleſt underſtanding could not but be ſenſible, whereof the whole people were not only ſpectators and witneſſes, but themſelves the matter and object; they reap the advantages of them, and perceive the effects, and have their own happineſs or miſery dependant on them. The family of Noah could not forget the deſtruction of the whole world by the deluge, after the continued menaces of an age, nor the miraculous manner in which they alone were preſerved in the ark. The fire which came down from heaven upon the unrighteous cities; the whole kingdom of Egypt,

puniſhed at different times, by ten terrible plagues; the ſea opening a paſſage to the Iſraelites, and cloſing to overwhelm Pharaoh and his army; the people of Iſrael fed with manna for forty years, and drinking of the brooks, which flowed out of the ſtony rocks, covered with a cloud from the heat of the day, and enlightened by night, with a pillar of fire, their clothes and their ſhoes not worn out in the courſe of ſo long a journey; the ſtreams of Jordan forgetting to flow, and the ſun ſtanding ſtill, to ſecure the victory; an army of hornets marching before the people of God, to drive the Canaanites from their poſſeſſions; the clouds, at ſeveral times, converted into a ſhower of hail ſtones, to overthrow the enemy; the nations in league againſt Iſrael, diſperſed by a vain terrour, or exterminated by a mutual ſlaughter, in turning their arms againſt one another; an hundred four ſcore and five thouſand ſtruck with thunder in one night, under the wall of Jeruſalem; all theſe prodigies, and a thouſand others of a like nature, whereof ſeveral were atteſted by ſolemn facts, eſtabliſhed on purpoſe to perpetuate their memory, and by ſacred ſongs, which were in the mouths of all the Iſraelites, could not be unknown to the moſt ſtupid, nor called in queſtion by the moſt incredulous.

Rollin's Belles Lettres.

THE SUBJECT CONTINUED.

THE late celebrated Dr. Johnſon defines a miracle to be a fact above human and natural power, performed in *atteſtation* of ſome truth.

This great man obſerves, that although God has made nature to operate by certain fixed laws, yet it is not unreaſonable to think he may ſuſpend thoſe laws, in order to eſtabliſh a ſyſtem highly advantageous to mankind. Now the chriſtian religion is a moſt beneficial ſyſtem, as it gives us light and certainty, where we were before in darkneſs and doubt. The miracles, which prove it, are atteſted by men who had no intereſt in deceiving us; but who, on the contrary, were told that they ſhould ſuffer perſecution, and did actually lay down their lives, in confirmation of the truth of the facts, which they aſſerted. Indeed, for ſome centuries, the heathens did not pretend to deny the miracles; but ſaid they were performed by the aid of evil ſpirits.

This is a circumſtance of great weight. Then when we take the proofs derived from prophecies, which have been ſo exactly fulfilled, we have moſt ſatisfactory evidence. Suppoſing a miracle poſſible, as to which, in my opinion, there can be no doubt, we have as ſtrong evidence for the miracles in ſupport of chriſtianity as the nature of the thing admits.

Boſwell's Life of Johnſon.

THE SUBJECT CONTINUED.

MIRACLES being a very important part of revelation, it is proper to conſider that ſubject. And firſt, one would wonder that ever it ſhould have occurred to any perſon, that the proof from miracles is a weak or ſuſpicious one, ſuppoſing the miracles to be really ſuch, and

nothing inconſiſtent in the doctrine they are brought in proof of. For nothing ſeems more reaſonable to expect, than that, if the author of nature ſhould chooſe to be likewiſe author of revelation, he ſhould ſhow his concern in the eſtabliſhment or promulgation of ſuch revelation, by exerting that power over nature, which we know he is poſſeſſed of, and for which we believe and adore him as the author of nature. Can any thing be more reaſonable to expect, than that he who firſt breathed into man the breath of life, ſhould, in order to aſſure mankind, that a particular meſſage comes from him, give power to thoſe he employs in carrying ſuch meſſage, to reſtore life to the dead; or that he who, made the elements of the natural world, ſhould authenticate his revealed laws, by giving to thoſe whom he employs in promulgating them, a power over nature, a command of the elements of air and water, ſo that winds may ceaſe to rage, and waves to roll, at their word? There is, indeed, all the reaſon in the world to believe, that theſe very objectors againſt the power of miracles, as a proof of a revelation coming from God, would have found fault with chriſtianity, had there been no account of miracles in ſcripture, as deficient in one very ſtrong and convincing evidence of a divine original.

Burgh's Dignity of Human Nature.

THE SUBJECT CONTINUED.

CHRIST having performed his miracles openly, and before ſo many witneſſes, it is not found that the matter *of fact* was ever queſtioned by any, who lived in that age;

on the contrary, we ſee it was acknowledged by his moſt vigilant enemies, the phariſees. They did not deny the miracles, but they aſcribed it to the aid of the prince of the devils. So weak a ſubterfuge againſt the evidence of their own ſenſes, probably ſatisfied neither themſelves nor others, if it had the accuſation of ſorcery, being capital by their law, and alſo by that of the Romans, would have been heard of when they were ſo much engaged to ſeek for crimes, wherewith to charge him on his trial. If any man ſhould object, that this is arguing out of the goſpels, in favour of the goſpels, I contend that this matter of fact does not reſt ſolely on the goſpel evidence, but alſo on collateral, hiſtoric proof; for this very argument of the phariſees, and this only, is made uſe of by the Jews, whom Celſus brings in arguing againſt the chriſtian religion; and theſe Jews, on this very account, rank Chriſt with Pythagoras; and I challenge the cavillers againſt Chriſt's miracles, either to controvert what is thus aſſerted, or to produce any other argument of Jewiſh origin, except that aſcribed to the phariſees, by the goſpel, either from Celſus, or any other writer.

Cumberland's Obſerver.

THE SUBJECT CONTINUED.

On the Benevolent Nature of Chriſt's Miracles.

THE nature of the miracles, which Chriſt was to perform, had been foretold. His prodigies were not to be of that marvellous kind, which would only ſerve to gratify vanity. He cauſed neither mountains nor tem-

ples to be removed from their places. They were neither acts of ſeverity nor puniſhment. His miracles were without oſtentation, and benevolent in their effects; ſuch as Iſaiah had predicted for ſeveral ages paſt. Maladies, before incurable, diſappeared at his command; the eyes of the blind were opened; the lame walked; children, deprived of life, were reſtored to their diſconſolate parents. His diſciples, when angry, breathed nothing but revenge; but he would not, at their ſolicitation, call down fire from heaven upon a town, whoſe inhabitants had treated him with contempt. The phariſees and ſadducees, who were profeſſed enemies to every religion, experienced not the avenging power of him, whom they had blaſphemed. Theſe miracles were a proof of his modeſty, as well as his humanity. He required no recompence for the favours he had conferred; he would ſcarcely permit thoſe perſons, whom he had relieved from diſtreſs, to offer him the merited tribute of thankſgiving. He refuſed to hear himſelf praiſed, by thoſe whom he had miraculouſly delivered from their infirmities; and when the people were deſirous to proclaim him their king, he prevented them by a ſpeedy retreat.

Haller's Letters.

SECTION III.

The Evidence for the Truth of Chriſtianity, ariſing from Prophecy, and its Fulfilment.

ONE of the ſtrongeſt proofs of the truth of the chriſtian religion, ariſes from the ſeries of prophecies preſerved in the Old and New Teſtament. And we find, that "No argument made a ſtronger impreſſion on the minds of the learned pagan converts of the three firſt centuries, than the predictions relating to our Saviour, in thoſe old prophetic writings, which were depoſited among the hands of the greateſt enemies of chriſtianity, and owned by them to have been extant many ages before his appearance. The learned heathen converts were aſtoniſhed, to ſee the whole hiſtory of their Saviour's life publiſhed before he was born, and to find that the evangeliſts and prophets, in their accounts of the Meſſiah, differed only in point of time, the one foretelling what ſhould happen to him, and the other deſcribing theſe very particulars, as what had actually happened. This our Saviour himſelf was pleaſed to make uſe of, as the ſtrongeſt argument of his being the promiſed Meſſiah, and without it, would hardly have reconciled his diſciples to the ignominy of his death, as in that remarkable paſſage, which mentions his converſation with the two diſciples, on the day of his reſurrection. St. Luke xxiv. 13. to the end.

The argument for the truth of chriſtianity, which is derived from prophecy, is a progreſſive and accumulated ev-

idence, which ſhines with increaſing luſtre, as time advances in its courſe, and collects ſtrength from each ſucceeding age. The following extracts on this important ſubject, are ſelected from writers eminently diſtinguiſhed for genius and learning.*

If the legiſlator of nature, not ſatisfied with employing the language of ſigns,† which ſpoke chiefly to the ſenſes, had alſo foretold, at ſundry times and in diverſe manners, the miſſion of his delegate, this would ſurely be a new and ſtriking proof of the truth of that miſſion.

This proof would ſtrike me much more, if by a particular diſpenſation of ſupreme wiſdom, the oracles of which I am ſpeaking, had been committed to the care of the very adverſaries of the delegate, and his diſciples; and if theſe firſt and moſt obſtinate adverſaries had conſtantly profeſſed to apply theſe oracles to that divine meſſenger, who was to come.

I therefore open the Old Teſtament, which to this day is held forth as authentic and divine, by the deſcendants, in a direct line, of thoſe very men, who have crucified the Meſſenger of Heaven, and perſecuted his miniſters and firſt diſciples. I peruſe this book, and meet with a paſſage in it,‡ which excites in me the greateſt aſtoniſhment; I think I am reading an anticipated and circumſtantial hiſtory of Chriſt; I diſcover all the features of his character,

* See Addiſon's Evidences. † Miracles.

‡ Iſaiah liii.—This prophet was of the royal race, and the firſt of the great prophets; he prophecied about ſeven centuries before the chriſtian æra. It has been ſaid, and with reaſon, of this prophet, that he was in ſome ſort a *fifth evangeliſt*.

and the principal particulars of his life; in a word, I think I am reading the very evidence of the witneſſes themſelves.

I cannot withdraw my attention from this ſurpriſing portrait; what features! what colouring! what agreement with facts! how juſt, how natural are the emblems! emblems, did I ſay? Is it not the emblematical portrait of a very diſtant futurity? It is a faithful repreſentation of ſomething preſent, and that which is not yet in being, is painted as if it were. See Iſaiah liii.*

He who deſcribed thus to future ages the day ſpring from on high, could he alſo proclaim the time of its riſing? I can ſcarcely give credit to my ſenſes, when I read, in another part of the ſame book, that admirable prediction, which almoſt ſeems a chronology, compoſed after the event. See Daniel ix. *Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy.* See alſo 25, 26, and 27th verſes.†

I know that theſe weeks of the prophecy are weeks of years, each of ſeven years. The inſpired writer is therefore ſpeaking of an event, which was not to take place till 490 years afterwards.

By hiſtory, I am informed of the time of the coming of that Chriſt, which the prophecy foretells. I therefore go

* The reader is deſired attentively to peruſe this chapter.

† Daniel was the laſt of the four great prophets, and was born 616 years before Chriſt; he was led captive to Babylon towards 606, and inſtructed in all the ſciences of the Chaldeans; he was raiſed towards the firſt dignities of the empire, and died towards the end of the reign of Cyrus, aged 90.

back from this Chriſt, as far as 490 years; for the event will be the moſt faithful interpreter of the prophecy.

I therefore arrive at the reign of Artaxerxes, L. M.* from whom came the laſt edict for the reeſtabliſhment of the nation, held captive within the dominions of that prince; and it is from the hands of that very nation itſelf, that I receive this prediction, which is the moſt powerful proof and conviction of their incredulity.

Shall I doubt the authenticity of writings, which contain ſuch predictions as theſe? But the nation to whoſe care they have been conſtantly committed, has never entertained the ſmalleſt doubt on that head. What then ſhall I oppoſe to ſo antient, ſo conſtant, ſo formal a teſtimony? I cannot imagine this nation to have fabricated theſe writings; how abſurd would ſuch a ſuppoſition be! Would not the prophecies themſelves confute it? Would it not further be contradicted by ſo many paſſages, which load that nation with ignominy, and the ſtrongeſt reproaches for its diſorders and crimes? That nation therefore has neither counterfeited, altered, nor ſuppreſſed any thing, ſince it has preſerved theſe records, ſo humiliating to itſelf, and ſo favourable to the great ſociety of which Chriſt was the founder.

Bonnet's Philoſophical Inquiries concerning Chriſtianity.

* Towards the twentieth year of his reign, according to ſome chronologiſts, and the ſeventh, according to Prideaux. This celebrated writer has ſhown, that if the ſeventy weeks are calculated with beginning with the ſeventh year of the reign of Artaxerxes L. M. or dated from the edict of that prince, granted to Eſdras, the ſeventy weeks, or 490 years, are found month by month, from that edict, until the death of Chriſt.

THE SUBJECT CONTINUED.

THE prophecies delivered in the ſcriptures prove the divine authority of the ſcriptures, even previouſly to the conſideration of the genuineneſs of theſe prophecies, but much more, if that be allowed.

In order to evince this propoſition, I will diſtinguiſh the prophecies into four kinds, and ſhew in what manner it holds in reſpect of each kind.

There are then contained in the ſcriptures,

Firſt, Prophecies that relate to the ſtate of the nations which bordered upon the land of Canaan.

Secondly, Thoſe that relate to the political ſtate of the Iſraelites and Jews in all ages.

Thirdly, The types and prophecies that relate to the office, time of appearance, birth, life, death, reſurrection, and aſcenſion of the promiſed Meſſiah, or Chriſt.

Fourthly, The prophecies that relate to the ſtate of the chriſtian church, eſpecially in the latter times, and to the ſecond coming of Chriſt.

I begin with the prophecies of the firſt kind, or thoſe which relate to the ſtate of Amalek, Edom, Moab, Ammon, Tyre, Syria, Egypt, Nineveh, Babylon, and the four great ſucceſſive empires, of the Babylonians, Perſians, Greeks, and Romans. Now here I obſerve, *Firſt*, That if we admit both the genuineneſs of theſe prophecies, and the truth of the common hiſtory of the ſcriptures, the very remarkable coincidence of the facts with the prophecies, will put their divine authority out of all doubt; as I ſuppoſe every reader will acknowledge, upon recollecting the many particular prophecies of this kind, with their

accompliſhment, which occur in the Old Teſtament. *Secondly*, If we allow only the genuineneſs of theſe prophecies, ſo great a part of them may be verified by the remains of antient pagan hiſtory, as to eſtabliſh the divine authority of that part. Thus if Daniel's prophecies of the image and four beaſts, were written by him in the time of the Babylonian empire; if the prophecies concerning the fall of Neneveh, Babylon, Tyre, &c. be genuine, profane hiſtory will ſhow, that more than human foreſight was concerned in the delivery of them. *Thirdly*, That ſuch of theſe prophetic events, as remain to this day, or were evidently poſterior to the delivery of the prophecies, prove their divine authority, even antecedently to the conſideration of their genuineneſs, as is affirmed in the former part of this propoſition. Of this kind are the perpetual ſlavery of Egypt; the perpetual deſolation of Tyre, and Babylon; the wild, unconquered ſtate of the Iſhmaelites; the great power and ſtrength of the Roman empire, beyond thoſe of the three foregoing empires; its diviſion into ten kingdoms; its not being ſubdued by any other, as the three foregoing were; the riſe of the Mahometan religion, and Saracenic empire; the limited continuance of this empire; and the riſe and progreſs of the empire of the Turks. To theſe we may add, the tranſactions that paſſed between the contemporary kingdoms of Syria and Egypt, prophecied of in the eleventh chapter of Daniel; for ſince theſe prophecies reach down to the times of Antiochus Epiphanes, and the beginning ſubjection of theſe kingdoms to the Roman power, they cannot but have been delivered prior to the events, as may appear, *both* from the conſideration of the ſeptuagint tranſlation

of the book of Daniel, and the extinction of the biblical Hebrew, as a living language before that time; even though the book of Daniel ſhould not be conſidered as genuine, for which ſuſpicion there is however no foundation. *Laſtly*, We may remark, that theſe, and indeed all the other prophecies, have the ſame marks of genuineneſs, as the reſt of the ſcriptures, or as any other books; that they cannot be ſeparated from the context without the utmoſt violence, ſo that if this be allowed to be genuine, thoſe muſt be alſo; that hiſtory and chronology were in ſo uncertain a ſtate, in antient times, that the prophecies concerning foreign countries could not have been adapted to the facts, even after they had happened, with ſo much exactneſs, as modern inquirers have ſhown the ſcripture prophecies to be, by a learned nation, and much leſs by the Jews, who were remarkably ignorant of what paſſed in foreign countries.

I proceed, in the ſecond place, to ſhow how the prophecies, that relate to the political ſtate of the Jews, prove the divine authority of the ſcriptures. And here, paſſing by many prophecies of inferiour note, and of a ſubordinate nature, we may confine ourſelves to the promiſe or prophecy of the land of Canaan, given to Abraham, Iſaac, and Jacob, to the prophecies concerning the captivity of the ten tribes, and the Babyloniſh captivity of the two tribes, with their return after ſeventy years; and to thoſe concerning the much greater captivity and deſolation, predicted to fall upon this choſen people in the 28th chapter of Deuteronomy, in various places of the prophecies, and by Chriſt and his apoſtles, in the New Teſtament. There was no natural probability, at the time when theſe proph-

ecies were delivered, that any of theſe events ſhould happen in the manner in which they were predicted, and have accordingly happened, but in ſome, the utmoſt improbability; ſo that it muſt appear to every candid, intelligent inquirer, that nothing leſs than ſupernatural knowledge could have enabled thoſe, who delivered theſe predictions, to make them. The divine authority therefore of the books, which contain theſe predictions, is unqueſtionable, provided we allow them to be genuine.

Now, beſides the forementioned evidences of this, theſe prophecies have ſome peculiar ones attending them. Thus the mere departure of the Iſraelites out of Egypt, in order to go to the land of Canaan, their burying Jacob in Canaan, and carrying Joſeph's bones with them, plainly imply, that the promiſe of this land had been given to their anceſtors. Thus, alſo, the prophecies relating to the captivities of Iſrael and Judah, and to their reſtorations, make ſo large a part of the old prophets, that, if they be not genuine, the whole books muſt be forged; and the genuineneſs of thoſe in the New Teſtament cannot but be allowed by all.

I come now, in the third place, to ſpeak of the types and prophecies, which relate to Chriſt, the time of his appearance, his offices, birth, life, death, reſurrection, and aſcenſion. Many of theſe are applied by him to himſelf, and by the authors of the books of the New Teſtament; but there are alſo many others, whoſe diſcovery and application are left to the ſagacity and induſtry of chriſtians in all ages. This ſeems to be a field of great extent, and the evidence ariſing from it, of an increaſing nature. It *is probable*, that the chriſtians of the firſt ages were ac-

quainted with ſo many more circumſtances, relating to the life, death, &c. of Chriſt, as, on this account, to be able to apply a larger number of types and prophecies to him than we can. But then this may perhaps be compenſated to us, by the daily opening of the ſcriptures, and our growing knowledge in the typical and prophetical nature of them. What is already diſcovered of this kind, ſeems no way poſſible to be accounted for, but from the ſuppoſition, that God by his power and foreknowledge, ſo ordered the actions, hiſtory, ceremonies, &c. of the patriarchs and Jews, and the language of the prophets, as to make them correſpond with Chriſt, his offices, actions, and ſufferings. If any one doubts of this, let him attempt to apply the types and prophecies to any other perſon. I will juſt mention four claſſes, into which theſe types and prophecies may be diſtinguiſhed, and under each of theſe, a few remarkable inſtances. There are then,

Firſt, Prophecies which evidently relate to Chriſt, and either to him alone, or to others in an inferiour degree only. Such as that of Jacob concerning Shiloh, of Moſes concerning a great prophet and lawgiver that ſhould come after him, of Iſaiah, in his fifty ſecond and fifty third chapters, of Daniel concerning the Meſſiah, many, in almoſt all the prophets, concerning a great prince, a prince of the houſe of David, &c. who ſhould make a new covenant with his people, &c. &c.

Secondly, Typical circumſtances in the lives of eminent perſons, as of Iſaac, Joſeph, Joſhua, David, Solomon, Jonah, and in the common hiſtory of the Jewiſh people, as being called out of Egypt.

Thirdly, Typical ceremonies in the Jewiſh worſhip, as their *ſacrifices in* general, thoſe of the paſſover and day

of expiation in particular, &c. To this head we may alſo refer the typical nature of the high prieſthood, and of the offices of king, prieſt, and prophet, among the Jews, &c.

Fourthly, The apparently incidental mention of many circumſtances in theſe things, which yet agree ſo exactly, and in a way ſo much above chance, with Chriſt, as to make it evident, that they were originally intended to be applied to him. The not breaking a bone of the Paſcal Lamb; the mention of renting the garment, and caſting lots upon the veſture by David; of offering gall and vinegar; of looking on him whom they had pierced; of the third day, upon numerous occaſions, &c. are circumſtances of this kind.

Now, theſe types and prophecies afford nearly the ſame evidence, whether we conſider the books of the Old Teſtament as genuine or no. For no one calls in queſtion their being extant, as we now have them, ſmall, immaterial variations excepted, before the time of Chriſt's appearance. Many of them do indeed require the common hiſtory of the New Teſtament to be allowed as true. But there are ſome, thoſe for inſtance, which relate to the humiliation and death of Chriſt, and the ſpirituality of his office, the proofs of whoſe accompliſhment are ſufficiently evident to the whole world, even independently of this.

The fourth branch of the prophetical evidences, are thoſe which relate to the chriſtian church. Here the three following particulars deſerve attentive conſideration.

Firſt, The predictions concerning a new and pure religion, which was to be ſet up by the coming of the promiſed Meſſiah.

Secondly, A great and general corruption of this religion, which was to follow in after times.

Thirdly, The recovery of the chriſtian church from this corruption, by great tribulations; and the final eſtabliſhment of true and pure religion, called, *The kingdom of righteouſneſs, of the ſaints, the new Jeruſalem, &c.*

The predictions of the firſt and third kinds, abound every where in the old prophets, in the diſcourſes of Chriſt, and in the writings of the apoſtles. Thoſe of the ſecond kind are chiefly remarkable in Daniel, the Revelations, and the Epiſtles of St. Paul, St. Peter, St. John, and St. Jude. In how ſurpriſing a manner the events of the firſt and ſecond kind have anſwered to the predictions, cannot be unknown to any inquiſitive, ſerious perſon, in any chriſtian country. At the ſame time, it is evident, that the predictions of theſe things could have no foundation in probable conjectures when they were given. The events of the third claſs have not yet received their accompliſhment, but there have been for ſome centuries paſt, and are ſtill, perpetual advances and preparations made for them; and it now ſeems unreaſonable to doubt of the natural probability of their accompliſhment, unleſs we doubt, at the ſame time, of the truth of the religion itſelf. If it be true, it muſt, upon more diligent and impartial examination, both purify itſelf, and overcome all oppoſition.

It is remarkably agreeable to the tenour of Providence in other things, that that accompliſhment of prophecy, which will hereafter evidence the truth of the chriſtian religion in the moſt illuſtrious manner, ſhould be effected by preſent evidences of a leſs illuſtrious nature.

Let me add here, that many of the Pſalms are peculiarly applicable to the reſtoration and converſion of the Jews,

and to the final prevalence and eſtabliſhment of the chriſtian church, i. e. to the events of the third claſs.

Hartley on the Truth of the Chriſtian Religion.

THE SUBJECT CONTINUED.

The Evidences of Jeſus Chriſt from the Prophecies.

THE nobleſt evidences of our Lord are the prophecies, which preceded him. And, accordingly, it has pleaſed God to exerciſe a peculiar care in this behalf; for the full accompliſhment of them being a perpetual miracle, which reacheth from the beginning to the end of the church. Sixteen hundred years together, God raiſed up a ſucceſſion of prophets; and, during the ſpace of four hundred years after, he diſperſed theſe prophecies, together with the Jews that kept them, through all regions of the world. See the wonderful preparation to our Lord's appearance. As his goſpel was to be embraced and believed by all nations, there was a neceſſity not only of prophecies to gain it this belief, but likewiſe of diffuſing theſe prophecies to the ſame extent of human race.

Suppoſing one ſingle man to have left a book of predictions concerning Jeſus Chriſt, as to the time and manner of his coming; and ſuppoſing him to have come agreeably to theſe predictions, the arguments would be of almoſt infinite force. Yet here the evidence is ſtronger, beyond all compariſon. A ſucceſſion of men, for the ſpace of four thouſand years, follow one another, without interruption or variation, in foretelling the ſame great

event. A whole people are the harbingers of the great Meſſias; and ſuch a people as ſubſiſted four thouſand years, to teſtify, in a general body, their aſſured hope and expectation, from which no ſeverity of threats or perſecution could oblige them to depart. This is a caſe which challengeth, in a far more tranſcendent degree, our aſſent and wonder.

The time of our Lord's appearance was ſignified by the ſtate of the Jews; by the condition of the heathen world; by the compariſon between the two temples; and even by the preciſe number of years which ſhould intervene.

The prophets have alſo given various marks of the Meſſias who was to come; it ſeemed neceſſary that theſe marks ſhould all concur at the ſame period. Thus it was neceſſary that the fourth monarchy ſhould be eſtabliſhed ere the expiration of Daniel's ſeventy weeks, that the ſceptre ſhould then depart from Judah, and that the Meſſias ſhould then immediately appear. In purſuit of which predictions, our Lord appeared at this juncture, and demonſtrated his claim to the ſtyle and character of the Meſſias.

The Jews, in putting to death Jeſus Chriſt, whom they believed not to be the Meſſias, gave him the final mark and aſſurance of the Meſſiah's character. The more they perſiſted in denying him, they ſtill became the more infallible witneſſes of the truth; for to diſown and to ſlay him, was but to join their own teſtimony to that of the prophecies, which they fulfilled.

The preſent condition of the Jews is a ſingular confirmation of our faith. It is aſtoniſhing to ſee this people, during ſo vaſt a courſe of years, never extinguiſhed, and

yet ever miſerable, as having been his crucifiers. And though to ſubſiſt, and to be miſerable, are contrarieties ungrateful to nature, yet they fail not to maintain their ſubſiſtence, under all the power of their miſery.

Paſcal's Thoughts on Religion.

SECTION IV.

The Reſurrection of Chriſt evinces the certainty of Revealed Religion.

GILBERT WEST, Eſq. in his Obſervations on the Hiſtory and Reſurrection of Jeſus Chriſt, by comparing the ſeveral parts of the hiſtory, has made it to appear, that the women came at different times to the ſepulchre, and in different companies; that there were ſeveral diſtinct appearances of angels, of which he reckons three, beſides that to the Roman ſoldiers, viz. to the other Mary and Salome; to Mary Magdalene, to Joanna, and others with her; that theſe ſeveral facts were reported to the apoſtles at different times, and by different perſons; that there were two diſtinct appearances of Chriſt to the women; one of which was to Mary Magdalene alone; the other to the other Mary and Salome; that to St. Peter was twice at the ſepulchre; once with John, after the firſt report to Mary Magdalene, concerning the body's not being found in the ſepulchre; the ſecond time after the report made to Joanna, and the women with her; of the appearance of the angels to them. This learned author obſerves, that chriſtian writers, dazzled by a few points of reſemblance, have confounded theſe different facts, and thereby given great advantage to the infidel. Whereas the facts being rightly diſtinguiſhed, all the objections againſt this part of the goſpel hiſtory, as contradictory and

inconſiſtent, entirely vaniſh; and it appeareth that the evangeliſts, inſtead of claſhing and diſagreeing, mutually confirm, illuſtrate, and ſupport each other's evidence.

Mr. Weſt hath made excellent and judicious reflections, upon the ſeveral incidents in the hiſtory of the reſurrection, and upon the order in which they happened, and in which the ſeveral proofs of the reſurrection were laid before the apoſtles. He ſhews that the diſcovery of it, which was made to them, was wiſely ordered to be gradual; and that, as they were to be the choſen witneſſes of the reſurrection of Jeſus, there was a great propriety in the ſeveral ſteps that were taken, to give the higheſt conviction of it. There is a train of witneſſes, a ſucceſſion of miraculous events, mutually ſtrengthening and illuſtrating each other, equally and jointly concurring to prove the ſame fact. And, whereas their doubting and unbelief, ſpoken of by the evangeliſts, ſeems principally to have conſiſted in this, that though they might believe that Chriſt had appeared to thoſe, who declared they had ſeen him, yet they might not believe that he had appeared to them with a real body; therefore, in condeſcenſion to their infirmity, he gave them the fulleſt evidence of the reality of his bodily appearance.

The proofs of Chriſt's reſurrection laid before the apoſtles, are digeſted by Mr. Weſt, under four heads. *Firſt*, The teſtimony of thoſe, who had ſeen him after he was riſen. *Secondly*, The evidence of their own ſenſes. *Thirdly*, The accompliſhment of the words he had ſpoken to them, while he was yet with them. *Fourthly*, The fulfilling of the things which were written in the law of Moſes, in the prophets, and in the Pſalms, concerning him; of *which* he has given a judicious ſummary.

Upon recapitulating ſeveral particulars, which conſtitute the evidence of our Saviour's reſurrection, this learned author concludes, that there never was a fact more fully proved than his reſurrection; and that thoſe, who were appointed to be the witneſſes of it, had every kind of proof, that, in the like circumſtances, the moſt ſcrupulous could demand, or the moſt incredulous imagine.*

Having conſidered the proofs of the reſurrection of Jeſus Chriſt, as they were laid before the apoſtles, he proceeds to conſider ſome of the arguments, that may induce us to believe, at this diſtance of time, that Chriſt roſe from the dead; theſe he has reduced to two principal heads, viz. the teſtimony of the choſen witneſſes, of the reſurrection recorded in the ſcriptures, and the exiſtence of the chriſtian religion.

With regard to the former, he ſheweth that the apoſtles and evangeliſts had two qualities neceſſary to eſtabliſh the credit of a witneſs, a perfect knowledge of the facts they give teſtimony to, and a fair, unblemiſhed character; and that their teſtimony is tranſmitted down in writings, either penned by themſelves, or authorized for their inſpection and approbation. He offereth ſeveral conſiderations, to ſhow the genuineneſs of thoſe writings, and makes uſe, both of the internal marks of the veracity of the ſacred writers, obſervable in the ſcriptures, and the external proofs of their veracity and inſpiration; eſpecially the exact accompliſhment of the prophecies recorded

* After entering into a long and ſcrupulous examination of the ſeveral particulars, which conſtitute the evidence of the reſurrection, Mr. Weſt ſhows, that there never was a fact, that could more abide the teſt, than the reſurrection of Jeſus Chriſt.

in theſe writings. For inſtance, in thoſe relating to the various ſtates of the Jews and Gentiles, different, not only from each other, but from that in which both were at the time when theſe prophecies were written. He obſerves, that there are ſeveral particulars, relating to the condition of the Jewiſh nation, which were moſt expreſsly foretold in the deſtruction of the city and temple of Jeruſalem, and the ſigns preceding that deſtruction; the miſeries of the Jews before, at, and after the famous ſiege of that city; the general diſperſion of that people, the duration of their calamity, and their wonderful preſervation under it; and, finally, their reſtoration. And ſince the other parts of theſe predictions have been exactly accompliſhed, there is the greateſt reaſon to think the laſt will be ſo too, in their proper ſeaſon.

Mr. Weſt concludes the whole, with the argument drawn from the preſent exiſtence of the chriſtian religion; and ſheweth, that without ſuppoſing the truth of Chriſt's reſurrection, there is no accounting for the propagation and preſent exiſtence of chriſtianity. To ſet this in a proper light, he repreſenteth, in an elegant and ſtriking manner, the great difficulties that religion had to ſtruggle with, at its firſt appearance, and the inability of its firſt preachers, humanly ſpeaking, to oppoſe and overcome thoſe obſtacles. They had the ſuperſtition and prejudices of the Jews to encounter; and at the ſame time, religion, cuſtom, law, policy, pride, intereſt, vice, and even philoſophy, united the heathen world againſt chriſtianity. Its oppoſers were poſſeſſed of all the wiſdom, power, and authority of the world. The preachers of it were weak and contemptible, yet it triumphed over all oppoſition; and

this, as the caſe was circumſtanced, afforded a manifeſt proof of a divine interpoſition, and of the truth of the extraordinary facts, by which it was ſupported, the principal of which is the reſurrection of Jeſus Chriſt.

Weſt's Obſervations on the Reſurrection.

SECTION V.

The rapid Spread of Chriſtianity a Proof of its Divine Original.

WE find, in the Acts of the Apoſtles, and in their Epiſtles, that the number of converts to the chriſtian religion began to increaſe conſiderably, almoſt immediately after our Saviour's aſcenſion. The firſt aſſembly which we meet with of Chriſt's diſciples, and that a few days after his removal from the world, conſiſted of one hundred and twenty. About a week after this, three thouſand were added in one day; and the number of chriſtians very ſoon increaſed to five thouſand. Multitudes continued to be added daily; ſo that within about thirty years after the death of Chriſt, the goſpel was ſpread, not only throughout almoſt all parts of the Roman empire, but even in Parthia and India. About eighty years after the aſcenſion of our Saviour, the chriſtians were ſo numerous, that the eloquent Pliny, a pagan, and proconſul of Bithinia complained, that in his province the altars were abandoned, and the worſhip of the gods neglected. The goſpel continued to ſpread, in an aſtoniſhing degree, through every age, until the final eſtabliſhment of the chriſtian religion by Conſtantine. The wonderful and unexampled* prog-

* This diſtinction ought ever to be kept up, between the ſpread of the chriſtian and Mahometan religion. Chriſt was the prince of *peace, and* made uſe of no force, but the force of truth. Mahomet

greſs of chriſtianity, notwithſtanding the formidable oppoſition it met with, both from the pagans and Jews, is deſcribed in the following ſtriking manner, by a celebrated writer.

The riſing ſociety of chriſtians increaſes in ſtrength every day, it ſpreads itſelf, and wherever it is eſtabliſhed, I behold corruption, fanatciiſm, ſuperſtition, prejudice, and idolatry proſtrate before the croſs.

What an aſtoniſhing revolution has been the ſubject of my contemplation! Who are the men, who have effected it? What obſtacles have they had to ſurmount! A poor man, who had not where to lay his head, who paſſed for the ſon of a carpenter, who ended his life by an ignominious death, was the founder of this religion, which triumphs over paganiſm and all its monſters.

This man choſe his diſciples from amongſt the loweſt

propagated his religion by the ſword; and till he made uſe of that inſtrument of converſion, the number of his proſelytes was a mere nothing. It was at the head of his armies that he preached the koran.

As Monſieur Paſcal obſerves, "Mahomet eſtabliſhed himſelf by killing; Jeſus Chriſt, by commanding us to lay down our lives; Mahomet, by forbidding his law to be read; Jeſus Chriſt, by engaging us to ſearch and read. In a word, the two deſigns are in all reſpects, ſo directly oppoſite, that Mahomet took the way, in human probability, to ſucceed; Jeſus Chriſt, humanly ſpeaking, to be diſappointed. And hence, inſtead of ſo irrational a concluſion, as that becauſe Mahomet ſucceeded, Jeſus Chriſt might, in like manner, have ſucceeded before; we ought by the rule of contraries, to infer, that ſince Mahomet has ſucceeded, chriſtianity muſt inevitably have periſhed, had it not been founded and ſupported by a power altogether divine."

claſs of people, the chief part of them from ſimple, plain fiſhermen ; and it is ſuch men as theſe, that he commiſſioned to preach his religion over all the earth.—*Go and preach to all nations*—ye ſhall *bear witneſs of me to the fartheſt ends of the earth.*

They obey the voice of their lord and maſter ; they publiſh to all nations the doctrine of life ; they atteſt the reſurrection of the crucified man ; the nations believe in his name, and are converted.

This is the great moral phenomenon, which I have to explain ; a revolution more extraordinary than all thoſe recorded in hiſtory, and of which I am deſirous to aſſign the efficient cauſe.

I take a rapid view of the world before this great revolution took place. Two predominant ſyſtems of religion prevailed in it, Theiſm and Polytheiſm.

I am not ſpeaking of the pagan philoſophers, that very limited number of ſages, who, like Anaxagoras or Socrates, attributed the origin of all things to one eternal ſpirit. Theſe ſages did not form a body ; and they left the common people immerſed in prejudices and the groſſeſt idolatry. The philoſophers themſelves had attained the knowledge of ſome important truths ; but they laid open their treaſure only to the adepts.

I am ſpeaking of the Theiſts of that nation, ſo extraordinary and ſo numerous, ſeparated by its laws, its cuſtoms, even by its prejudices, from all other nations, and who ſuppoſed that their anceſtors received their religion and laws from the hands of God. That nation is firmly convinced, that this religion, and theſe laws, are eſtabliſhed by ſignal and innumerable miracles ; it is ſtrongly attached

to its external worſhip, cuſtoms, and traditions ; and although much fallen from its former ſplendour, and ſubject to a foreign yoke, it ſtill retains all the pride of its antient liberty, and believes itſelf to be the ſole object of the attention of its Creator. This people retains a ſovereign contempt for every other people, and profeſſes to wait for a deliverer, who will ſubject the whole world to their nation.

Polytheiſm was, in every other country, the predominant and almoſt univerſal religion ; it varied under different forms, according to the climate and genius of the people ; it was favourable to all, even the moſt monſtrous paſſions ; giving a full career to the heart of man, though it ſometimes checked his hand ; flattering every ſenſe, and aſſociating the fleſh with the ſpirit. It exhibited to the people the example of its gods ; and theſe gods were monſters of cruelty and impurity, and of courſe muſt be worſhipped with cruelties and debaucheries. The eyes of the multitude were faſcinated by its enchantments, its prodigies, its auguries, divinations, and pompous ceremonies. Such a religion builds altars to vice, and digs the grave for virtue.

How will fiſhermen, aſſuming the character of miſſionaries, be able to perſuade the Theiſts, that this external, majeſtic, antient, and venerable worſhip is no longer what God requires of them, and that it is aboliſhed forever ; that all thoſe auguſt ceremonies, ſo myſterious, ſo well calculated to captivate the ſenſes, are only the ſhadow of thoſe things, the ſubſtance of which is now preſented to them ? How will it be poſſible to force them to acknowledge, that thoſe traditions, to which they are ſo united

in their hearts and minds, are only the commandments of men, and that they deſtroy that law, which they believe to be divine? But above all, how ſhall fiſhermen convince theſe proud and diſdainful Theiſts, that this deſpiſed and abject man, whom their magiſtrates have condemned, and who expired on a croſs, is himſelf the great Deliverer, who had been foretold to them, and for whom they ſo impatiently waited; that they are not the ſole objects of the extraordinary favour of Providence, but that all the nations of the earth are called to partake of it?

How ſhall fiſhermen eradicate from the imagination of the ſenſual and coarſe Polytheiſt, that herd of gods, as numerous as the various objects of nature? What method ſhall they take to ſpiritualize his ideas, to diſengage him from the dead matter, within which he is immerſed, and convert him to the living God? How ſhall they wreſt him from the ſeducing pleaſures of the ſenſes, and a life of voluptuouſneſs? How ſhall they purify and ennoble all his affections? How ſhall they make of him a ſage, and more than a ſage? How ſhall they reſtrain his heart, as well as his hands? And, above all, how ſhall they perſuade him to pay homage to a man, ſtigmatized by a moſt ignominious puniſhment? And, how ſhall they, in the eye of the Polytheiſt, convert the folly of the croſs into wiſdom?

How ſhall theſe heralds of a crucified man, engage their new followers to forſake their temporal intereſts; to ſubmit to a life of contempt, humiliation, and ignominy; to defy all kinds of puniſhments and tortures; to reſiſt all temptations; and to perſevere, even unto death, in a doctrine which inſures no recompenſe but in another life?

By what means are theſe ſimple fiſhermen become fiſh-

ers of men? Whence has it happened, that, in leſs than half a century, ſo many and different ſects and nations, have embraced the new doctrine? How has this ſeed of muſtard become a great tree? And, how has this tree over ſhadowed ſuch immenſe countries? I know that in general men are not enemies to ſeverity of doctrine in point of morals, becauſe it ſuppoſes an uncommon effort of mind, and becauſe men have a natural taſte for perfection; not that they always ſeek after it; but they are fond of it, at leaſt, in ſpeculation. A voluntary poverty, a great diſintereſtedneſs, a painful and laborious life, attract eaſily the attention and eſteem of men. They are very ready to admire all this, provided you do not oblige them to the practice of it.

If therefore this new doctrine publiſhed to the world, had been purely ſpeculative, I can eaſily conceive that it might have gained the eſteem, and even the admration of ſome people. They would have viewed it in the light of a new ſect of philoſophy; and thoſe who profeſſed it, might have appeared to them ſages of a very peculiar ſtamp.

But this doctrine is not merely ſpeculative, it is chiefly practical, in the ſtricteſt and moſt literal ſenſe of the word. It is the moſt elevated kind of practical heroiſm, it enjoins an entire ſelf denial, combats every paſſion, regulates every affection, checks every deſire, requires a total ſurrender of our heart to the love of God and of our neighbour, demands continual ſacrifices, and thoſe the greateſt of ſacrifices; and promiſes no other rewards, but thoſe which the eye cannot ſee, and which the hand cannot feel.

That the charms of eloquence, the attractions of riches, the ſplendour of dignities, and the influence of power, may

gain credit to a doctrine, and bring over to it many proſelytes, I can eaſily conceive.

But the doctrine of the crucified Saviour is taught by men void of art, and in the loweſt circumſtances, whoſe eloquence conſiſts more in things than in words; by men who preach doctrines oppoſite to the moſt received opinions; by men of the loweſt claſs, and who hold out to their diſciples no other expectations in this life, than ſufferings, tortures, and the croſs; and yet theſe are the men who triumph over fleſh and blood, and convert the univerſe.

The effect was prodigious, rapid, permanent; it exiſts to this day. I can diſcover no natural cauſe to produce this effect; and yet there muſt be a cauſe, and a great cauſe. Where then is the cauſe? *In the name of the crucified man, the lame walk, the lepers are cleanſed, the deaf hear, the blind ſee, the dead are raiſed.* I am no longer at a loſs; every difficulty vaniſhes; the problem is ſolved; the legiſlator of nature has ſpoken; nations have heard him; the univerſe has acknowledged its maſter. He who can ſee in the muſtard ſeed the lofty tree, was the Meſſenger of that God, *who has choſen the weak things of the world to confound the things that are mighty.*

The weak things of the world!— If this Saviour was to have a precurſor, it was alſo in the order of this ſublime economy, that this precurſor ſhould lead a life of poverty and frugality; that his manners ſhould be auſtere, his actions irreproachable; that, cloathed in coarſe raiment, he ſhould precede the Prince of Life, who was himſelf concealed under the humble veil of fleſh. This precurſor was alſo to recall men to the moſt eſſential duties of

human nature, and teach them a doctrine preparatory, as it were, to the more complete and more elevated doctrine of the great ſovereign teacher; it was, in fine, his commiſſion to announce and characterize, by the moſt ſtriking features, him who was to come after him.

The weak things of the world!—In conformity to theſe views, ſo far excelling all human views; the Meſſenger of the Moſt High was to be born of a virgin, in an obſcure family, but deſcended of illuſtrious anceſtors, to whom the moſt magnificent promiſes had been made by antient predictions. His birth was to be proclaimed by ſhepherds; and the celeſtial heralds, commiſſioned to celebrate by their hymns theſe glad tidings, were to inſtruct theſe ſhepherds in the object and extent of the miſſion of Chriſt.—*On earth peace; good will towards man.*—Good will—not towards a ſingle generation, but to every generation to come; the benevolence of the beſt and greateſt of beings comprehends all mankind, becauſe he is the father of all.

The weak things of the world!—In this marvellous diſpenſation of Providence, what numberleſs circumſtances ſtill preſent themſelves to me, all directed to divert the attention of man from human grandeur, towards that which is truly great. This child, the deſire of all nations, is born in a manger, the ſuppoſed ſon of a carpenter; for was he, at whoſe feet all thrones were one day to be caſt down, was he to borrow his glory from the ſplendour of thrones? Was he, to whom all nature and all minds were to become ſubject, was he to be inveſted with the power of kings? And becauſe he could give all power to his diſciples to command, even as he himſelf did, all nature, and all the hearts of men, therefore his diſciples were to be

choſen from amongſt fiſhermen and publicans; and theſe were the men whom he was to commiſſion to teach all nations, and reform the univerſe.

Bonnet's Philoſophical Inquiries.

THE SUBJECT CONTINUED.

WHEN we conſider the ages, which have elapſed ſince the introduction of chriſtianity, and the events attending its propagation, how wonderful is the hiſtory we contemplate! We ſee a mighty light, ſpreading over all mankind, from one ſpark kindled in an obſcure corner of the earth. An humble, perſecuted teacher preaches a religion of peace, of forgiveneſs of injuries, of ſubmiſſion to temporal authorities, of meekneſs, brotherly love, and univerſal benevolence; he is tried, condemned, and executed for his doctrines; he riſes from the tomb, and breaking down the bars of death, ſets open to all mankind the evidence of a life to come, and, at the ſame time, points out the ſure path to everlaſting happineſs in the future ſtate. A few, unlettered diſciples, his adherents and ſurvivors, take up his doctrines, and going forth amongſt the princes of the Roman empire, then in its zenith, preach a religion to the gentiles, directly ſtriking at the foundation of the moſt ſplendid fabric of ſuperſtition ever reared on earth. Theſe gentiles are not a rude and barbarous race, but men of illuminated minds, acute philoſophers, eloquent orators, powerful reaſoners, eminent in arts, in ſciences, and armed with ſovereign power. What an undertaking for the teachers of chriſtianity! What a conflict for religion,

holding forth no temporal allurements! On the contrary, promiſing nothing but mortification in this world, and referring all hope of a reward for preſent ſufferings to the unſeen glories of a life to come.

Cumberland's Obſerver, Vol. III.

SECTION VI.

The moral Characters of Chriſt, the Prophets, and Apoſtles, prove the Truth and Divine Authority of the Scriptures.

THE character of Chriſt, as it may be collected from the plain narrations of the goſpels, is manifeſtly ſuperiour to all other characters, fictitious or real, whether drawn by hiſtorians, orators, or poets. We ſee in it the moſt entire devotion and reſignation to God, and the moſt ardent and univerſal love to mankind, joined with the greateſt humility, ſelf-denial, meekneſs, patience, prudence, and every other virtue, divine and human; to which we are to add, that, according to the New Teſtament, Chriſt, being the Lord and creator of all, took upon himſelf the form of a ſervant, in order to make atonement for all; that, with this view, he ſubmitted to the helpleſsneſs and infirmities of infancy, to the narrowneſs of human underſtanding, and the perturbations of human affections, to hunger, thirſt, labour, wearineſs, poverty, and hardſhips of various kinds, to lead a ſorrowful, friendleſs life, to be miſunderſtood, betrayed, inſulted, and mocked, and at laſt to be put to a painful and ignominious death.

The manner in which the evangeliſts ſpeak of Chriſt, ſhews that they drew after a real copy, i. e. ſhews the genuineneſs and truth of the goſpel hiſtory. There are

no direct encomiums upon him, no laboured defences or recommendations. His character ariſes from a careful, impartial examination of all that he ſaid and did; and the evangeliſts appear to have drawn this greateſt of all characters, without any direct deſign to do it. Nay, they have recorded ſome things, ſuch as his being moved with the paſſions of human nature, as well as being affected with its infirmities, which the wiſdom of this world would rather have concealed. But their view was to ſhew him to the perſons to whom they preached, as the promiſed Meſſiah of the Jews, and the Saviour of mankind; and as they had been convinced of this themſelves, from his diſcourſes, actions, ſufferings, and reſurrection, they thought nothing more was wanting to convince ſuch others, as were ſerious and impartial, but a ſimple narrative of what Jeſus ſaid and did. And if we compare the tranſcendent greatneſs of this character, with the indirect manner in which it is delivered, and the illiterateneſs and low condition of the evangeliſts, it will appear impoſſible, that they ſhould have forged it, that they ſhould have not had a real original before them, ſo that nothing was wanting, but to record ſimply and faithfully. How could mean and illiterate perſons excel the greateſt geniuſes, antient and modern, in drawing a character? How came they to draw it in an indirect manner? This is indeed a ſtrong evidence of genuineneſs and truth; but then it is of ſo recluſe and ſubtle a nature, agreeably to this, has been ſo little taken notice of, by the defenders of the chriſtian religion, that one cannot conceive the evangeliſts were at all aware that it was an evidence. The character of Chriſt, as drawn by them, is therefore genuine and true; and conſequently,

proves his divine miſſion, both by its tranſcendent excellence, and by his laying claim to ſuch a miſſion.

The characters of the perſons, who are ſaid in the ſcriptures to have had divine communications, and a divine miſſion, are ſo much ſuperiour to the characters, which occur in common life, that we can ſcarce account for the more eminent ſingle ones, and therefore much leſs for ſo large a ſucceſſion of them, continued through ſo many ages, without allowing the divine communications and aſſiſtance, which they allege. It is true indeed, that many of theſe eminent perſons had conſiderable imperfections, and ſome of them were guilty of great ſins occaſionally, though not habitually; however, upon a balance, after proper deductions are made, on account of their ſins and imperfections, it is left to the impartial reader to conſider, whether the prophets, apoſtles, &c. were not ſo much ſuperiour, not only to mankind at an average, but even to the beſt men among the Greeks and Romans, as is not fairly to be accounted for by the mere powers of human nature.

The characters of the eminent perſons mentioned in the ſcriptures, ariſe ſo much in an indirect way, from the plain narrations of facts, their ſins and imperfections are ſo fully ſet forth by themſelves, or their friends, with their condemnation and puniſhment, and the vices of wicked men, and the oppoſers of God and themſelves, related in ſo candid a way, with all fit allowances, that we have in this a remarkable additional evidence for the truth of this part of the ſcripture hiſtory, beſides the common ones before given, which extend to the whole.

Hartley on the Truth of the Chriſtian Religion.

THE SUBJECT CONTINUED.

THERE is no argument for the truth of chriſtianity, more irreſiſtible than the character and conduct of its firſt propagators, and eſpecially of its glorious author. No human ſagacity could, from meer invention, have put together a fictitious account of the behaviour of a perſon, in ſo many ſtrange and uncommon particulars, as the evangeliſts have told us of our Saviour, without either ſwelling up the imaginary character into that of the hero of a romance, or drawing it defaced with faults and blemiſhes. That human invention is by no means equal to any ſuch taſk, is evident from the unſucceſsful attempts, which have been made by the greateſt maſters of deſcription, to draw perfect characters, eſpecially where any thing ſupernatural was to have a place; and that ſuch a character as that of our Saviour, ſhould be drawn ſo uniform and conſiſtent, at the ſame time that it is ſo wholly new and peculiar, that in all the hiſtories, and all the epic poems in the world, there is no pattern whence the leaſt hint could be taken, to form it by; that this character, in which the greatneſs is of ſo extraordinary and ſtupendous a kind, that whatever is great in thoſe of warriors, or heroes, or kings, is deſpiſed and neglected by him, and infinitely beneath him; that ſuch a character ſhould be the invention of a few illiterate men, and that it ſhould by them be exhibited, not by ſtudied encomiums, but by a bare, unadorned narration of facts, but ſuch facts as are no where elſe to be equalled. He who can believe that all this could be the effect of mere human invention, without ſuperiour interpoſition, muſt be capable of believing any thing. So

that I may defy all the oppoſers of revelation to anſwer the queſtion, how we came to have ſuch a character, as that of Chriſt, drawn as it is, and drawn by ſuch authors, if it was not taken from a real original, was not ſomething above human.

Burgh's Dignity of Human Nature.

SECTION VII.

The Converſion of St. Paul furniſhes a Proof of the Divine Origin of the Chriſtian Religion.*

THE converſion of ſuch a man, at ſuch a time, and by ſuch means, furniſhes one of the moſt complete proofs that have ever been given, of the divine origin of the chriſtian religion. That Saul, a zealous perſecutor of the diſciples of Chriſt, became all at once a diſciple himſelf, is a fact which cannot be controverted, without overturning the credit of all hiſtory. He muſt therefore have been converted in the miraculous manner, in which he himſelf ſaid he was, and of courſe the chriſtian religion be a divine revelation; or he muſt have been either an impoſtor, or enthuſiaſt, or a dupe to the fraud of others. There is not another alternative poſſible.

If Paul was an impoſtor, who declared what he knew to be falſe, with an intent to deceive, he muſt have been induced to act that part from ſome motive. But the only conceivable motives for religious impoſture are, either the hope of advancing one's temporal intereſt, reputation, or power, or the proſpect of gratifying ſome paſſion or appetite, under the authority of the new religion.

* The celebrated Lord Lyttleton, in his Obſervations on the Converſion of St. Paul, has endeavoured to prove, that nothing but the actual appearance of one from heaven was able to produce conviction in ſo bitter an enemy to Chriſt and his goſpel. The following is an abridgement of his arguments.

That neither of theſe could be St. Paul's motives for profeſſing the faith of Chriſt crucified, is evident from the ſtate of Judaiſm and chriſtianity, at the period of his forſaking the former, and embracing the latter. Thoſe whom he left, were the diſpoſers of wealth, of dignity, and power in Judea; thoſe to whom he went, were indigent men, oppreſſed, and deprived of all means of acquiring riches. The certain conſequence, therefore, of his embracing chriſtianity, was the loſs, not only of all that he poſſeſſed, but of all hopes of acquiring more; whereas, by continuing to perſecute the chriſtians, he had almoſt certain hopes of making his fortune, by the favour of thoſe who were at the head of the Jewiſh ſtate, to whom nothing could more recommend him, than the zeal he ſhowed in that perſecution. As to credit, or reputation, could the diſciple of Gamaliel think he ſhould gain either, by becoming a teacher in a college of fiſhermen? Could he flatter himſelf that either in, or out of Judea, the doctrines he taught could do him any honour? No; he knew very well that the preaching of Chriſt crucified was *a ſtumbling block to the Jews, and to the Greeks, fooliſhneſs.* 1 Cor. iv. 23. He afterwards found by experience, that in all parts of the world, contempt was the portion of whoever engaged in preaching a myſtery ſo unpalatable to the world, to all its paſſions and pleaſures, and ſo irreconcileable to the pride of human reaſon. See 1 Cor. iv. 13. Yet he went on as zealouſly as he ſet out, and *was not aſhamed of the goſpel of Chriſt.* Certain then the deſire of glory, the ambition of making to himſelf a great name, was not his motive to embrace chriſtianity. Was it then *the love* of power? Power! Over whom? Over a flock

of ſheep, driven to the ſlaughter, whoſe ſhepherd himſelf had been murdered a little before. Could he expect more mercy from the chief prieſts and the rulers, than they had ſhewn to Jeſus himſelf? Would not their anger be probably fiercer againſt the deſerter and betrayer of their cauſe, than againſt any other of the apoſtles? Was power over ſo mean and deſpiſed a people, worth attempting with ſo much danger? So far was Paul from aſſuming any authority over the other apoſtles, that he declared himſelf the *leaſt of them, and leſs than the leaſt of all ſaints.* Eph. iii. 8. 1 Cor. xv. 9.

It cannot be alleged, that St. Paul commenced a teacher of chriſtianity, with a view of gratifying ſome licentious paſſion, under the authority of that new religion. His writings breathe nothing but the ſtricteſt morality, obedience to magiſtrates, order, and government, with the utmoſt abhorrence of all licentiouſneſs, idleneſs, or looſe behaviour, under the cloak of religion. We no where read in his works, that ſaints are above moral ordinances; that dominion is founded on grace; that there is no difference in moral actions; that any impulſes of the mind are to direct us againſt the light of our reaſon, and the laws of nature, or any of thoſe wicked tenets, from which the peace of ſociety has been diſturbed, and the rules of morality have been broken by men, pretending to act under the ſanction of divine revelation. Nor does any part of his life, either before, or after his converſion to chriſtianity, bear any mark of a libertine diſpoſition; as among the Jews, ſo among the chriſtians, his converſation and manners were blameleſs.

It has ſometimes been objected to the other apoſtles, by

thoſe who were reſolved not to credit their teſtimony, that having been deeply engaged with Jeſus during his life, they were obliged to continue the ſame profeſſions after his death, for the ſupport of their own credit, and from having gone too far to go back; but this can by no means be ſaid of St. Paul. On the contrary, whatever force there may be in that way of reaſoning, it all tends to convince us that St. Paul muſt have naturally continued a Jew, and an enemy of Jeſus Chriſt. If they were engaged on one ſide, he was as ſtrongly engaged on the other; if ſhame withheld them from changing ſides, much more ought it to have deterred him, who from his ſuperiour abilities and reputation, muſt have been vaſtly more ſuſceptible of that kind of ſhame, than the mean and illiterate fiſhermen of Galilee. The only other difference was, that they by quitting their maſter after his death might have preſerved themſelves, whereas he by quitting the Jews, and taking up the croſs of Chriſt, certainly brought on his own deſtruction.

As St. Paul was not an impoſtor, ſo it is evident he was not an enthuſiaſt. Great heat of temper, melancholy, ignorance, credulity, and vanity are the ingredients of which enthuſiaſm is generally compoſed; but from all theſe, except the firſt, the apoſtle appears to have been wholly free. That he had great fervour of zeal, both when a Jew, and when a chriſtian, in maintaining what he thought to be right, cannot be denied; but he was at all times ſo much maſter of his temper, as in matters of indifference, "to become all things to all men," 1 Cor. ix. 20. bending his notions and manners to theirs, ſo far as his duty to God would permit; a conduct neither compatible

with the ſtiffneſs of a bigot, nor the violent impulſes of fanatical deluſion. His zeal was eager and warm, but tempered with prudence, and even with the civilities and decorums of life, as appears by his behaviour to Agrippa, Feſtus, and Felix, not the blind, inconſiderate, indecent zeal of an enthuſiaſt.

That St. Paul was not melancholy, is plain from his conduct in embracing every method, which prudence could ſuggeſt, to eſcape danger, and ſhun perſecution, when he could do it without betraying the duty of his office, or the honour of his God. A melancholy enthuſiaſt courts perſecution, and when he cannot obtain it, afflicts himſelf with abſurd penances; but the holineſs of St. Paul conſiſted only in the ſimplicity of a godly life, and in the unwearied performance of thoſe apoſtolic duties, to which he was called.

As to ignorance, which is another ground of enthuſiaſm, St. Paul was ſo far from it, that he appears to have been maſter, not of the Jewiſh learning only, but alſo of the Greek philoſophy, and even to have been very converſant with the Greek poets.

That the apoſtle was not credulous, is plain, from his having reſiſted all the evidence of all the miracles performed on earth by Chriſt, as well as thoſe that were afterwards worked by the apoſtles; to the fame of which, as he lived in Jeruſalem, he could not poſſibly have been a ſtranger. This evinces that his mind, far from being diſpoſed to a credulous faith, or a too eaſy reception of any miracle, worked in proof of the chriſtian religion, appears to have been barred againſt it by the moſt obſtinate prejudices, as much as any man's could poſſibly be; and hence

we may fairly conclude, that nothing leſs than the irreſiſtible evidence of his own ſenſes, clear from all poſſibility of doubt, could have overcome his unbelief.

Vanity, or ſelf conceit, is another circumſtance that for the moſt part prevails in the character of an enthuſiaſt. That St. Paul was as free from vanity as any man that ever lived, is evident from all we ſee of his writings, or know of his life. In his Epiſtle to the Epheſians, he calls himſelf *leſs than the leaſt of all ſaints.* And to the Corinthians, he ſays *he is the leaſt of the apoſtles, and not meet to be called an apoſtle, becauſe he had perſecuted the church of God.* He *calls himſelf the chief of ſinners,* in his Epiſtle to Timothy. And he prefers in the ſtrongeſt terms univerſal benevolence to faith, prophecy, and miracles. Is this the language of vanity or enthuſiaſm? Did ever a fanatic prefer virtue to his own religious opinions, to illuminations of the ſpirit, and even to the merit of martyrdom?

Having thus ſhewn that St. Paul was neither an impoſtor nor an enthuſiaſt, it remains only to be inquired, whether he was deceived by the fraud of others; but this inquiry need not be long, for who was to deceive him? A few illiterate fiſhermen in Galilee. It was naturally impoſſible for ſuch men to conceive the thought of turning the moſt enlightened of their opponents, and the cruelеſt of their perſecutors into an apoſtle, and to do this by fraud, in the very inſtant of his greateſt fury againſt them and their Lord. But could they have been ſo extravagant, as to conceive ſuch a thought, it was phyſically impoſſible for them to execute it in the manner in which we find his converſion to have been effected. Could they produce in the air a light at noonday, which was brighter

than the ſun? Could they make Saul hear words from out of the light, which were not heard by the reſt of the company? Could they make him blind for three days after the viſion, and then make ſcales fall from his eyes, and reſtore him to ſight by a word? Or could they make him, and thoſe who travelled with him, believe that theſe things had happened, if they had not happened? Moſt certainly no fraud was equal to all this.

Since then St. Paul was neither an impoſtor, an enthuſiaſt, nor deceived by the fraud of others, it follows that his converſion was miraculous; and therefore that the chriſtian religion is a divine revelation.

Lyttleton on the Converſion of St. Paul.

SECTION VIII.

The Purity and Perfection of the Moral Precepts of Chriſtianity an Argument for its Divine Original.

AN account of Jenyns' Internal Evidence of the Chriſtian Religion has been given in the ſketch of his life, in Part 1. The following extract is an abridgement of the third propoſition contained in that work, which is as follows, viz.

That from this book, called the New Teſtament, may be collected a ſyſtem of ethics, in which every moral precept founded on reaſon, is carried to a higher degree of purity and perfection, than in any other of the antient philoſophers of preceding ages.

Moral precepts founded on reaſon, are ſuch as enforce the practice of thoſe duties that reaſon informs us muſt improve our natures, and conduce to the happineſs of mankind: ſuch as piety to God, benevolence to man, juſtice, charity, temperance, and ſobriety, with all thoſe, which prohibit the commiſſion of the contrary vices, all which debaſe our natures, and by mutual injuries, introduce univerſal diſorder, and conſequently univerſal miſery.

Let us now examine what are the new precepts in the chriſtian religion, peculiarly correſponding with the new object of it, that is preparing us for the kingdom of heaven. Of thoſe, the chief are poorneſs of ſpirit, for-

giveneſs of injuries, and charity to all men; to theſe we may add repentance, faith, ſelf abaſement, and a detachment from the world; all moral duties peculiar to this religion, and abſolutely neceſſary to the attainment of its end.

Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven; by which poorneſs of ſpirit is to be underſtood a diſpoſition of mind, meek, humble, ſubmiſſive to power, void of ambition, patient of injuries, and free from all reſentment. This was ſo new, and ſo oppoſite to the ideas of all pagan moraliſts, that they thought this temper of mind a criminal and contemptuous meanneſs, which muſt induce men to ſacrifice the glory of their country, and their own honour to a ſhameful puſillanimity; and ſuch it appears to almoſt all who are called chriſtians, even at this day, who not only reject it in practice, but diſavow it in principle, notwithſtanding this explicit declaration of their maſter.

Another precept, equally new and no leſs excellent, is that forgiveneſs of injuries, which our Saviour enjoins in Matt. v. 23. This was a leſſon ſo new, and ſo utterly unknown, till taught by his doctrines, and enforced by his example, that the wiſeſt moraliſts of the wiſeſt nations and ages repreſented the deſire of revenge as the mark of a noble mind, and the accompliſhment of it, as one of the chief felicities attendant on a fortunate man. But how much more magnanimous, how much more beneficial to mankind is forgiveneſs! It is more magnanimous, becauſe every generous and exalted diſpoſition of the human mind is requiſite to the practice of it; for theſe alone can enable us to bear the wrongs and inſults of wickedneſs and folly with patience, and to look down on the perpetrators

of them with pity, rather than indignation; theſe alone can teach us, that ſuch are but a part of thoſe ſufferings allotted to us in this ſtate of probation, and to know, that to overcome evil with good, is the moſt glorious of all victories. It is the moſt beneficial, becauſe this amiable conduct alone can put an end to an eternal ſucceſſion of injuries and retaliations, for every retaliation becomes a new injury, and requires another act of revenge for ſatisfaction. But would we obſerve this ſalutary precept, to love our enemies, and to do good to thoſe who deſpitefully uſe us, this obſtinate benevolence would at laſt conquer the moſt inveterate heart, and we ſhould have no enemies to forgive.

A third precept, firſt noticed and firſt enjoined by this inſtitution, is charity to all men. What this is, we may beſt learn from the admirable deſcription in 1 Corinthians xiii. 4. Here we have an accurate delineation of this bright conſtellation of all virtues, which conſiſts not, as many imagine, in the building of monaſteries, endowment of hoſpitals, or the diſtribution of alms, but in ſuch an amiable diſpoſition of mind, as exerciſes itſelf every hour in acts of kindneſs, patience, and complacency to all around us; and which alone is able to promote happineſs in the preſent life, or render us capable of receiving it in another. And yet this commandment is declared to be new by the author of it. See John xiii. 34. This benevolent diſpoſition is made the great characteriſtic of a chriſtian, the teſt of his obedience, and the mark by which he is to be diſtinguiſhed. Yet was this commandment entirely new, when given by him who ſo entitles it, and has made it the capital duty of his religion, becauſe the moſt indiſpenſably *neceſſary* to the attainment of its great object, the king-

dom of heaven; into which, if proud, turbulent, and vindictive ſpirits were permitted to enter, they muſt unavoidably deſtroy the happineſs of that ſtate, by the operations of the ſame paſſions and vices, by which they diſturb the preſent, and therefore all ſuch muſt be eternally excluded, not only as a puniſhment, but alſo from incapacity.

Repentance, by this we plainly ſee, is another new moral duty ſtrenuouſly inſiſted on by this religion, and by no other, becauſe abſolutely neceſſary to the accompliſhment of its end; for this alone can purge us from thoſe tranſgreſſions, from which we cannot be totally exempted in this ſtate of trial and temptation, and purify us from that depravity in our nature, which renders us incapable of attaining that end. Hence, alſo, we may learn, that no repentance can remove this incapacity, but ſuch as entirely changes the nature and diſpoſition of the offender; which, in the language of ſcripture, is called "being born again." Mere contrition for his paſt crimes, nor even the pardon of them, cannot effect this, unleſs it operates to this entire converſion or new birth, as it is properly and emphatically named; for ſorrow can no more purify a mind corrupted by a long continuance in vicious habits, than it can reſtore health to a body diſtempered by a long courſe of vice and intemperance. Hence, alſo, every one, who is in the leaſt acquainted with himſelf, may judge of the reaſonableneſs of the hope that is in him, and of his ſituation in a future ſtate, by that of his preſent. If he feels in himſelf a temper proud, turbulent, vindictive, and malevolent, and a violent attachment to the pleaſures or buſineſs of the world, he may be aſſured, that he muſt be excluded from the kingdom of heaven; not only becauſe

his conduct can merit no such reward, but because, if admitted, he would find there no objects satisfactory to his passions, inclinations, and pursuits, and therefore could only disturb the happiness of others, without enjoying any share of it himself.

Faith is another moral duty, enjoined by this institution, of a species so new, that the philosophers of antiquity had no word expressive of the idea, nor any such idea to be expressed, as answers for the word *fides*, or πιστις, which we translate faith, nor was it ever used by any pagan writer, in a sense the least similar to that to which it is applied in the New Testament; where in general, it signifies an humble, teachable, and candid disposition, a trust in God, and confidence in his promises; when applied particularly to christianity, it means no more than a belief of this single proposition, that Christ was the son of God; that is, in the language of those writings, the Messiah, who was foretold by the prophets, and expected by the Jews; who was sent by God into the world to preach righteousness, judgment, and everlasting life, and to die as an atonement for the sins of mankind.

Self abasement is another moral duty, inculcated by this religion only, which requires us to impute even our own virtues to the grace and favour of our Creator, and to acknowledge that we can do nothing good by our own powers, unless assisted by his overruling influence. Yet this duty was utterly repugnant to the proud and self sufficient principles of the antient philosophers, as well as modern deists, and therefore, before the publication of the gospel, totally unknown and uncomprehended.

Detachment from the world is another moral virtue, conſtituted by this religion alone, ſo new that, even at this day, few of its profeſſors can be perſuaded, that it is required, or that it is any virtue at all. By this detachment from the world, is not to be underſtood a ſecluſion from ſociety, abſtraction from all buſineſs, or retirement to a gloomy cloiſter. Induſtry and labour, cheerfulneſs and hoſpitality, are frequently recommended. Nor is the acquiſition of wealth and honours prohibited, if they can be obtained by honeſt means, and a moderate degree of attention and care; but ſuch an unremitted anxiety, and perpetual application, as engroſſes our whole time and thoughts, are forbid, becauſe they are incompatible with the ſpirit of this religion, and muſt utterly diſqualify us for the attainment of its great end. We toil on in the vain purſuits and frivolous occupations of the world, die in our harneſs, and then expect, if no gigantic crime ſtands in the way, to ſtep immediately into the kingdom of heaven; but this is impoſſible, for without a previous detachment from the buſineſs of this world, we cannot be prepared for the happineſs of another; yet this could make no part of the morality of pagans, becauſe their virtues were altogether connected with their buſineſs, and conſiſted chiefly in conducting it with honour to themſelves, and benefit to the public. But chriſtianity has a nobler object in view, which, if not attended to, muſt be loſt forever. This object is that celeſtial manſion, of which we ſhould never loſe ſight, and to which we ſhould be ever advancing, during our journey through life; but this by no means precludes us from performing the buſineſs, or enjoying the amuſements of travellers,

provided they detain us not too long, or lead us too far out of our way.

Jenyns' Internal Evidence.

THE SUBJECT CONTINUED.

THE excellence of the doctrine contained in the ſcriptures, is an argument which has great force, independently of other conſiderations. Thus let us ſuppoſe, that the author of the goſpel, which goes under St. Matthew's name, was not known; and that it was unſupported by the writers of the primitive times; yet ſuch is the unaffected ſimplicity of the narration, the purity of the doctrine, and the ſincere piety and goodneſs of the ſentiments, that it carries its own authority with it. And the ſame thing may be ſaid, in general, of all the books of the Old and New Teſtament; ſo that it ſeems evident to me, that if there was no other book in the world beſides the Bible, a man could not reaſonably doubt of the truth of revealed religion. The mouth ſpeaks from the abundance of the heart. Men's writings and diſcourſes muſt receive a tincture from their real thoughts, deſires, and deſigns. It is impoſſible to play the hypocrite in every word and expreſſion. This is a matter of common, daily obſervation, that cannot be called in queſtion; and the more any one thinks upon it, or attends to what paſſes in himſelf or others, to the hiſtory of the human thoughts, words, and actions, and their neceſſary, mutual connections, i. e. to the hiſtory of aſſociation, the more clearly will he ſee it. We may conclude therefore, even if all other arguments

were ſet aſide, that the authors of the books of the Old and New Teſtament, cannot have made a falſe claim to divine authority.

But there is alſo another method of inferring the divine authority of the ſcriptures, from the excellence of the doctrine contained therein; for the ſcriptures contain doctrines concerning God, providence, a future ſtate, the duty of man, &c. far more pure and ſublime than can any ways be accounted for from the natural powers of men, ſo circumſtanced as the ſacred writers were. That the reader may ſee this in a clearer light, let him compare the ſeveral books of the Old and New Teſtament, with the contemporary writers among the Greeks and Romans, who could not have leſs than the natural powers of the human mind, but might have, over and above, ſome traditional hints, derived ultimately from revelation. Let him conſider whether it be poſſible to ſuppoſe, that Jewiſh ſhepherds, fiſhermen, &c. ſhould both before, and after the riſe of the heathen philoſophy, ſo far exceed the men of the greateſt abilities and accompliſhments in other nations, by any other means than divine communications. Nay, we may ſay, that no writers, from the invention of letters to the preſent times, are equal to the penmen of the books of the Old and New Teſtament, in true excellence, utility, and dignity, which is ſurely ſuch an internal criterion of their divine authority, as ought not to be reſiſted; and perhaps it never is reſiſted by any, who have duly conſidered theſe books, and formed their affections and actions according to the precepts therein delivered.

Hartley on the Truth of the Chriſtian Religion.

SECTION IX.

Proof of the Truth of Chriſtianity from its manifeſt Superiority to the higheſt Productions of Human Wiſdom.

CHRISTIANITY, ſays a late pious author, is not ſatisfied with producing merely the ſpecious guiſe of virtue. She requires the ſubſtantial reality, which may ſtand the ſcrutinizing eye of that Being, "who ſearches the heart." Meaning therefore that the chriſtian ſhould live and breathe in an atmoſphere, as it were, of benevolence; ſhe forbids whatever may tend to obſtruct its diffuſion, or vitiate its purity. It is on this principle, that emulation is forbidden; for beſides that this paſſion almoſt always degenerates into envy, and that it derives its origin chiefly from pride, and a deſire of ſelf exaltation. How can we eaſily love our neighbour as ourſelves, if we conſider him at the ſame time as our rival, and are intent upon ſurpaſſing him in the purſuit of whatever is the ſubject of competition?

Chriſtianity again teaches us not to ſet our hearts on worldly poſſeſſions and earthly honours; and thereby provides for our really loving, or even cordially forgiving thoſe, who have been more ſucceſsful than ourſelves in the attainment of them, or who have even deſignedly thwarted us in the purſuit. "Let the rich," ſays the apoſtle, "rejoice in that he is brought low." How can he, who

means to attempt in any degree to obey this precept, be irreconcileable towards any who may have been inſtrumental in his depreſſion?

Chriſtianity alſo teaches us not to prize human eſtimation at a very high rate; and thereby provides for the practice of her injunction, to love from the heart thoſe, who juſtly, or unjuſtly, may have attacked our reputation, or injured our character. She commands not the ſhow, but the reality of meekneſs and gentleneſs; and by thus taking away the aliment of anger, and the fomenter of diſcord, ſhe provides for the maintenance of peace, and the reſtoration of good temper among men, when it may have ſuſtained a temporary interruption.

It is another capital excellence of chriſtianity, that ſhe values moral attainments at a far higher rate than intellectual acquiſitions, and propoſes to conduct her followers to the heights of virtue, rather than of knowledge. On the contrary, moſt of the falſe religious ſyſtems, which have prevailed in the world, have propoſed to reward the labour of their votary, by drawing aſide the veil which concealed from the vulgar eye their hidden myſteries, and by introducing him to the knowledge of their deeper and hidden myſteries.

This is eminently the caſe in the Hindoo, and in the Mahometan religion, in that of China, and, for the moſt part, in the various modifications of antient paganiſm. On ſyſtems which proceed on this principle, it is obvious that the bulk of mankind can never make any great proficiency. There was accordingly among the nations of antiquity, one ſyſtem, whatever it was, for the learned, and another for the illiterate. Many of the philoſophers ſpoke

out, and profeſſed to keep the lower orders in ignorance, for the general good; plainly ſuggeſting that the bulk of mankind was to be conſidered as almoſt of an inferiour ſpecies. Ariſtotle himſelf countenanced this opinion. An oppoſite mode of proceeding naturally belongs to chriſtianity, which without diſtinction, profeſſes an equal regard for all human beings, and which was characterized by its firſt promulgator, as the meſſenger of "glad tidings to the poor."

Wilberforce's Practical View.

THE SUBJECT CONTINUED.

CHARITY, or tenderneſs for the poor, which is now juſtly conſidered, by a great part of mankind, as inſeparable from piety, and in which almoſt all the goodneſs of the preſent age conſiſts, is known only to thoſe who enjoy, either immediately, or by tranſmiſſion, the light of revelation.

Thoſe antient nations who have given us the wiſeſt models of government, and the brighteſt examples of patriotiſm, whoſe inſtitutions have been tranſmitted by all ſucceeding legiſlations, and whoſe hiſtory is ſtudied by every candidate for particular military reputation, have yet left behind them no mention of alms houſes or hoſpitals, of places where age might repoſe, or ſickneſs be relieved.

The Roman emperours, indeed, gave large donations to the citizens and ſoldiers, but theſe diſtributions were always reckoned rather popular than virtuous; nothing

more was intended, than an oſtentation of liberality, nor was any recompence expected, but ſuffrages and acclamations.

Their beneficence was merely occaſional; he that ceaſed to need the favour of the people, ceaſed likewiſe to court it; and therefore no man thought it either neceſſary, or wiſe, to make any ſtanding proviſion for the needy, to look forward to the wants of poſterity, or to ſecure ſucceſſions of charity, by ſucceſſions of diſtreſs.

Compaſſion is, by ſome reaſoners, on whom the name of philoſophers has been too eaſily conferred, reſolved into an affection merely ſelfiſh, an involuntary perception of pain, at the involuntary ſight of a being like ourſelves, languiſhing in miſery. But this ſenſation, if ever it be felt at all from the brute inſtinct of uninſtructed nature, will only produce effects deſultory and tranſient; it will never ſettle into a principle of action, or extend relief to calamities unſeen, in generations not yet in being.

The devotion of life, or fortune, to the ſuccour of the poor, is a height of virtue, to which humanity has never riſen by its own power. The charity of the Mahometans is a precept, which their teacher evidently tranſplanted, from the doctrines of chriſtianity; and the care with which ſome of the oriental ſects attend, as it is ſaid, to the neceſſities of the diſeaſed and indigent, may be added to the other arguments, which prove Zoroaſter to have borrowed his inſtitutions from the law of Moſes.

Johnſon's Rambler.

THE SUBJECT CONTINUED.

Doctrine of the firſt Diſciples of the Founder of Chriſtianity; Parallel between theſe Diſciples and the Sages of Paganiſm.

HAVING thus far attended to the voice of divine wiſdom,* if I liſten to theſe extraordinary men, whom ſhe inſpired, I ſhall ſtill believe I hear her voice, for it is ſtill divine *wiſdom* that ſpeaks. I ſhall not therefore inquire, whence theſe plain, artleſs fiſhermen have been able to dictate to mankind a ſyſtem of morals ſo far ſuperiour to what reaſon had till then conceived, a ſyſtem, in which all the duties of man are compriſed; which refers them all to their true ſource; which forms into one family all the different ſocieties diſperſed over the earth; which binds cloſely together all the members of that family; which connects it with the great family of celeſtial intelligences; and which proclaims *Him* the father of thoſe families, whoſe goodneſs extends from the ſparrow to the cherubim. I ſhall readily acknowledge, that ſo ſublime a philoſophy did not take its riſe in the turbid waters of the Jordan; and that ſo bright a light did not break out from the thick darkneſs of the ſynagogue.

I ſhall be confirmed ſtill more in this opinion, if I have ſufficient patience, or courage, to peruſe the writings of the moſt famous teachers† of that lofty and fanatical ſo-

* The author, in the two preceding chapters in his work, expatiates on the doctrine of the great Founder of chriſtianity.

† The rabbins and talmudiſts, the antient doctors of the Jewiſh nation.

ciety ; and if I compare their writings with thoſe of the men, whom they perſecuted with ſuch fury, becauſe their virtues irritated and offended them. What a monſtrous farrago of dreams and viſions ! what abſurdities heaped upon abſurdities ! what licenſe of interpretation ! what a total forgetfulneſs of reaſon ! what inſults to common ſenſe !

I afterwards direct my views towards the ſages of paganiſm. I open the immortal works of Plato, Xenophon, and Cicero, and I obſerve with joy theſe firſt glimmerings of the light of reaſon. But how weak, unſteady, and confuſed they appear ! what clouds overſhadow them. Day has not yet begun. The day ſtar from on high has not yet appeared. But theſe ſages hope for and expect its riſing.*

The more I ſtudy theſe ſages of paganiſm, the clearer does it appear to me, that they have not attained to that perfection of doctrine, which I diſcover in the writings of the fiſhermen and the tent maker. In the ſages of paganiſm, the whole is not homogeneous, nor of the ſame value ; they ſometimes ſay admirable things, and ſeem almoſt to be inſpired ; but theſe things do not go ſo near my heart, as thoſe which I read in the works of theſe

* See the ſecond Alcibiades of Plato, where he makes Socrates ſpeak thus. We muſt wait for the coming of ſome perſonage, who will teach us our duty towards God and mankind. Who will that be, replied Alcibiades, that will inſtruct us ? It will be he who taketh care of you, anſwers Socrates.

And in Phedon.—To come to the knowledge of theſe things in this life is impoſſible, or at leaſt extremely difficult, unleſs we can arrive at this knowledge by more certain means, ſuch as a divine revelation.

men, whom human philoſophy had not enlightened. In theſe I find a pathos, a gravity, a force of ſentiment and thought; I had almoſt ſaid, a ſtrength of nerves and of muſcles, which I do not meet with in the others. The firſt penetrate the very receſſes of my ſoul; the latter affect only my underſtanding. Then how greatly do the former exceed the others in the powers of perſuaſion! The reaſon is, becauſe they have themſelves received fuller conviction—*They had ſeen, heard, and touched.*

I meet with many other characteriſtics, which create an immenſe difference between the diſciples of the Meſſiah and thoſe of Socrates,* and ſtill more thoſe of Zeno.† I ſtop to conſider theſe diſcriminating circumſtances; and thoſe which ſtrike me moſt in the former, are, that entire inattention to ſelf, which leaves no other ſentiment to the ſoul, than that of the importance and grandeur of its object, and to the heart, no other deſire, than that of faithfully fulfilling its duty, and doing good to mankind; that patience, the reſult of reflection, which enables us to ſupport the trials of this life, not only becauſe it is great and philoſophical to do ſo, but becauſe they are the diſpenſations of a wiſe Providence, in whoſe eyes reſignation is the moſt acceptable homage; that elevation of thought, that dignified courage, which renders the ſoul ſuperiour to all events, becauſe they render her ſuperiour to herſelf; that conſtant adherence to what is good and true, which nothing can ſtagger, becauſe that truth and good are not

* The wiſeſt of the Grecian philoſophers, who lived about four centuries before Chriſt.

† Another Grecian philoſopher, who eſtabliſhed the ſect of the ſtoics.

the reſult of opinion, but reſt on the demonſtration of the ſpirit and of power, that juſt eſtimate of things.

But how infinitely are ſuch men above my feeble praiſe! They have drawn their own characters in their writings; it is there they muſt be conſidered; and how is it poſſible to draw any parallel between the diſciples of divine wiſdom and thoſe of human philoſophy.

Bonnet's Inquiries concerning Chriſtianity.

SECTION X.

The Suitableneſs of Chriſtianity to the Wants of Human Nature evinces its Divine Original.

THE great and excellent Sir Matthew Hale obſerves, that, becauſe the chriſtian religion was intended and inſtituted for the good of mankind, whether poor or rich, learned or unlearned, ſimple or prudent, wiſe or weak, it was fitted with ſuch plain, eaſy, and evident directions, both for things to be known and things to be done, in order to the attainment of the end, for which it was deſigned, that might be underſtood by any capacity, that had the ordinary and common uſe of reaſon or human underſtanding, and by the common aſſiſtance of divine grace, might be practiſed by them.

Certainly it was neceſſary and becoming the wiſdom of the moſt wiſe God, that religion and doctrine, which equally concerned men of all kinds and capacities, ſhould be ſo accommodated as to be uſeful to all. If the doctrine or precepts of the chriſtian religion ſhould have been delivered in over ſublime or ſeraphical expreſſions, in high rhetorical raptures, in intricate or ſubtle phraſes or ſtyle, or if it ſhould have been ſurcharged with a multitude of particulars, it would have been like a ſealed book to the far greater part of mankind, who yet were equally concerned in the buſineſs and end of religion, with the greateſt philoſophers and clerks in the world.

Hale's Contemplations.

THE SUBJECT CONTINUED.

IT is the beauty of the chriſtian religion, that it is not held out excluſively to a few ſelect ſpirits; that it is not an object of ſpeculation, nor an exerciſe of ingenuity, but a rule of life, ſuited to every condition, capacity, and temper. It is the glory of the chriſtian religion to be, what it was the glory of every pagan inſtitution not to be, the religion of the people; and that which conſtitutes its characteriſtic value, is its ſuitableneſs to the genius, condition, and neceſſities of all mankind.

For with whatever obſcurities it has pleaſed God to ſhadow ſome parts of his written word, yet he has graciouſly ordered, that whatever is neceſſary ſhould be perſpicuous alſo; and though "clouds and darkneſs are the habitations of his throne," yet they are not the medium through which he has left us to diſcover our duty. In this, as in all other points, it has a decided ſuperiority over all the antient ſyſtems of philoſophy, which were always in many reſpects impracticable and extravagant, becauſe not framed from obſervations drawn from a perfect knowledge "of what was in men." Whereas the whole ſcheme of the goſpel is accommodated to real human nature; laying open its mortal diſeaſe; preſenting its only remedy; exhibiting rules of conduct, often difficult indeed, but never impoſſible; and where the rule was ſo high that the practicability ſeemed deſperate, holding out a living pattern, to elucidate the doctrine, and to illuſtrate the precept; offering every where the cleareſt notions of what we have to hope, and what we have to fear; the ſtrongeſt injunctions of what we are to believe; and the moſt explicit directions of what we are to do.

In ſhort, whoever examines the wants of his own heart, and the appropriated aſſiſtance which the goſpel furniſhes, will find them to be two tallies, which exactly correſpond —an internal evidence, ſtronger perhaps than any other, of the truth of revelation.

This is the religion with which the ingenuous hearts of youth ſhould be warmed, and by which their ſpirits, while pliant, ſhould be directed. This will afford a "lamp to their paths," ſtronger, ſteadier, brighter than the feeble and uncertain glimmer of a cold and comfortleſs philoſophy.

*Religion of the Faſhionable World.**

* This valuable little work was written by Miſs Hannah More, who has been long celebrated in the literary world for her ingenious publications. She is a native of Briſtol in England. From her earlieſt years, her time has been devoted to the improvement of her mind; and ſhe has, with much induſtry, attained the Latin, French, Italian, and Spaniſh languages, ſo as to converſe and write poetry in each with facility. To which ſhe added great knowledge in the Belles Lettres, Natural Philoſophy, Mathematics, Hiſtory, Metaphyſics, and Divinity; and nearly an univerſal acquaintance with authors on all theſe ſubjects.

Reſpecting her character, ſhe is not only ſtrictly moral, but truly pious; and in the cauſe of religion and ſociety, her labours are original and indefatigable. The induſtrious poor are at once enlightened by her inſtructions, and relieved by her bounty. She was one of the firſt concerned in the eſtabliſhment of the Cheap Repoſitory, and has been particularly aſſiſting in that work, by her excellent productions.

Her ſchool, which ſhe ſhares with her ſiſters, is of the higheſt reputation, and many families of rank received their education there. She is honoured with the friendſhip of many of the nobility, and almoſt every literary character in the kingdom. It is ſaid, ſhe diſcov-

THE SUBJECT CONTINUED.

THERE are many people, who affect to ſet up morality againſt religion; and who, after having enlarged their own ideas of virtue, by the ſublime precepts that are contained in the New Teſtament, aſſert, that the pale planet, which they have decked in borrowed ſplendour, would emit ſufficient light to anſwer all our wants, even if the radiant ſun of revelation was extinguiſhed. The ſituation of the pagan world at the coming of Chriſt, proves how few diſcoveries human nature was able to make in what was moſt likely to promote the general welfare of ſociety. Our Lord appeared in the Auguſtan age, which concentrated all the learning of preceding times, and when philoſophy had tried its utmoſt to reform erroneous principles, and to introduce juſt ideas of moral obligation. Many of the horrid enormities, which were then ſanctioned, not only by general practice, but by public inſtitutions, are better buried in oblivion. I will only mention two crimes, which moſt of the Romans eſteemed meritorious, and marks of a noble character, ſelf murder, and the thirſt of vengeance. Should it be aſked, whether the pure and holy religion, which expreſsly forbids theſe fatal cauſes of diſtreſs and diſcord, has ſucceeded in eradicating them out of chriſtian countries? I anſwer, that it is ever to be lamented, that our theory and our conduct ſo little correſpond; but if the moſt awful motives that can be offered to our

ers far more wit and genius in her converſation, than in her writings.

The compiler has partly taken this brief account of Miſs More from a letter, written by an Engliſh gentleman to his friend, dated February 3d, 1789.

conſideration, will not prevent proud, rebellious man from lifting up his hand againſt his own life, or that of his fellow creature, in a private quarrel, will a ſenſe of propriety, with regard to public good, check the ſelf murderer or the duelift, when his boſom boils with the frenzy of rage, madneſs, or deſpair? Public opinion unhappily urges him to the dreadful act; for it induces the thoughtleſs many to point with deriſion at the ruined gameſter, at the broken ſpeculator, and at the coward. If the thought of ruſhing uncalled into the preſence of an awful judge, recent from an act of atrocious rebellion, will not appal the criminal, who meditates on ſuch awful expedients, what has morality to hope from her ſyſtem of *beauty* and *propriety*? Can ſhe convince the man, whom want makes deſperate, that poverty is noble? Can ſhe teach indignant pride, or ſullen hatred, that the approbation of our own hearts is a ſure defence againſt undeſerved contumely? She has no motives to urge attention, no rewards to ſtimulate an exertion ſo laborious as that of ſubduing ourſelves. Her language is, "Exiſt in want, rather than brave annihilation; be diſgraced and miſerable, rather than be nothing. It is moſt probable that the preſent ſcene is your all. The world will ſhun you, there is no recompence for patience; weakneſs is thought to be deſpicable; but I can prove that patience and meekneſs are virtues; therefore practiſe them. In the ſolitary corner, in which you hide your ſorrows, you will have the ſatisfaction of thinking that you do right during the few remaining years of your exiſtence. Perhaps your reputation may be traduced after you are dead; perhaps the true reaſons of your conduct may then be aſcertained, and

poſterity may juſtify and admire you ; but if you ſink into nothing, this praiſe or cenſure will be alike indifferent."

Such are the only diſſuaſives that morality can urge, to turn the ſuicide from his dreadful purpoſe. For, if ſhe affirms the certainty of another life, or urges the rewards which ſuffering innocence may there hope to enjoy, ſhe ſteals the arguments of that celeſtial advocate, whoſe office he arrogantly claims. It is the peculiar occupation of religion to ſuccour and conſole the unfortunate. In the moſt calamitous, afflicting ſituation, the chriſtian will not dare to offend an omniſcient, all powerful God, who can either puniſh or reward him throughout eternity ; who can infinitely overbalance the temporary chaſtiſements which it is good for him to endure, or purſue his rebellious contumacy through every period of an eternal exiſtence. How muſt the mind of the true believer be ſoothed, while ſuffering under the pangs of oppreſſion and calumny, by conſidering that God will avenge his cauſe, and that his innocence ſhall one day be proclaimed before men and angels.

*Weſt's Letters to a Young Man on his Firſt Entrance into Life.**

* Mrs. Weſt, from whom the above extract is taken, has diſtinguiſhed herſelf in the literary world, and enliſted her talents under the banners of morality and religion.

SECTION XI.

The Sublime Nature of the Future Rewards, which are promiſed to Chriſtians, evinces the Divine Original of Revealed Religion.

EVERY religion promiſes to virtue eternal rewards in another life; but the chriſtian religion is the only one, which has promiſed to man an happineſs worthy of an immortal and ſuſceptible ſoul. The form of man's body, of that mortal ſpoil, which he muſt one day quit, is certainly not that which diſtinguiſhes him from animals; therefore it is evidently a falſe religion, which only promiſes him for recompence, after this life, the pleaſures of the ſenſes. According to this ſingle reflection, I diſcover eaſily in Mahomet an impoſtor, who is equally ignorant of the dignity of man, and of the happineſs which is proper for him. Other impoſtors have promiſed, to groſs and ferocious people, that they ſhould enjoy after death the cruel pleaſure of exerciſing upon their enemies an eternal vengeance. In the elyſian fields of the pagans, the happy ſhades, forever deprived of paſſions and deſires, walked in groves perpetually verdant, and amuſed themſelves in peace. This is the monotonous deſcription of ſoft leiſure and repoſe, and not of felicity. It is upon earth that man ought to ſeek for repoſe, inſtead of happineſs, which he cannot find there; it is upon earth that man ought to moderate his deſires, becauſe

nothing can ſatisfy them ; finally, it is there that reaſon preſcribes to him, not to love to exceſs any created object, ſince every paſſionate attachment, even the moſt legitimate, is for him an inexhauſtible ſource of mental inquietude and devouring pain. Nevertheleſs, it is not in vain that the Creator has given him that active ſenſibility, which he is inceſſantly obliged to ſuppreſs. The moments of lively and tranſient happineſs, which it procures, give him at leaſt an idea of real felicity. He perceives that the power alone of loving can produce it ; but will it be by a paſſionate attachment to frail and imperfect creatures like himſelf ; and with the frightful certainty of being ſooner or later ſeparated from them by death ? Certainly no. To love with ardour, with tranſport, and yet without inquietude and jealouſy ; to find in the object of one's love the only model of perfection, to ſee it at the height of glory, and abſolutely ſovereign of all that exiſts ; this is the raviſhing and ſublime idea of ſupreme felicity ; and ſuch is the eternal futurity, which religion promiſes to virtue. O you, who alone deſerve to be conſulted upon the nature of happineſs made for man ; you who alone have a right to conceive and to define it ; ſuſceptible ſouls, do not theſe divine promiſes fulfil all the wiſhes you can form ? Could it be poſſible that you ſhould not be attracted by a religion, which gives you ſuch hopes ? For my part, I find in the deſcription of eternal happineſs, all that can charm the mind, exalt the imagination, and affect the heart. Alas, if God deigns to pardon me, my weakneſſes and faults, the inſtant my ſoul ſhall be diſengaged from its terreſtrial bondage, I ſhall be ſtruck with the piercing and unclouded light of truth ! That inſtinct peculiar

to man, that deſire of inſtruction, which weak, human knowledge irritates without ſatisfying, that eager curioſity will be fully gratified; I ſhall know all, comprehend all; there will be no more enigmas, obſcurities, or myſteries for me; my exiſtence being thus become immortal, my genius will extend itſelf, and embrace infinity. Pure and divine pleaſures, if I cannot yet enjoy you, I can at leaſt conceive what your nature is; you are only the pleaſures of the mind. But how ſhall I comprehend, how ſhall I repreſent, in its fulleſt extent, this inexpreſſible happineſs which the immortal ſoul will enjoy? the ſoul purified and diſengaged from its vicious inclinations, and ſelf created paſſions; that ſoul whoſe energy will be proportioned to its boundleſs duration! I ſhall ſee the Creator of heaven and the univerſe, the ſource and model of true perfection; I ſhall be capable of being inſpired with all the affection, gratitude, and admiration, that are due to him; I ſhall be encompaſſed by his ſupreme glory; I ſhall love with an ardour, of which it is impoſſible we can have a juſt idea, becauſe we have loved weak, changeable, imperfect and periſhable beings only; my love of God will be like himſelf, immutable, eternal, and infinite; and this love will be the foundation of my glory, as well as my happineſs! Fear and conflicts will be no more; I ſhall love ſecurely, paſſionately, and forever! The religion, which promiſes ſuch recompences, is certainly the true religion! Reaſon will be ſatisfied with this one proof. All other religions have promiſed pleaſures only, independent of the ſoul, or repoſe; he who formed the heart of man, could alone diſcover to him the ſource and image of true felicity. When he informs me of my deſtiny, I know the

voice of my Creator; he promiſes me the only good, which can fully ſatisfy the deſire of my ſoul.*

Genlis' Thoughts on Religion.

THE SUBJECT CONTINUED.

Mr. ADDISON remaks, that, it is an agreeable entertainment, to reflect on the various ſhapes under which the doctrine of the immortality of the ſoul has appeared in the world. The Pythagorean tranſmigration, the ſenſual habitation of the Mahometan, and the ſhady realms of Plato, do all agree in the main points, the continuation of our exiſtence, and the diſtribution of rewards and puniſhments, proportioned to the merits or demerits of men in this life.

But in all theſe ſchemes there is ſomething groſs and improbable. Whereas nothing can be more rational and

* The above is extracted from a work, entitled, "Religion conſidered as the only baſis of Happineſs and true Philoſophy, in which the principles of modern pretended philoſophers are laid open and refuted." This valuable publication was written by the Marchioneſs de Sillery, formerly Counteſs de Genlis, a French lady, who has favoured the world with many ingenious productions. She was ſelected in early life by the late Duke of Orleans, as preceptreſs to his two ſons; and how well ſhe was qualified for that office, may be ſeen in her numerous works on education and morals. Her "Theatre of Education" is at once captivating and inſtructive, and in leſs than a year from its firſt publication was tranſlated into ſix different languages. Having loſt her huſband under the ſanguinary tyranny of Robeſpierre, ſhe ſought an aſylum from revolutionary horrours in the duchy of Holſtein.

ſublime, than the chriſtian idea of a future ſtate. Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for thoſe that love him. The above mentioned ſchemes are narrow tranſcripts of our preſent ſtate; but in this indefinite deſcription, there is ſomething indefinitely great and noble. The mind of man muſt be raiſed to a higher pitch, not only to partake the enjoyments of the chriſtian paradiſe, but even to be able to frame any notion of them.

Addiſon's Evidences.

SECTION XII.

The Neceſſity of Religion to Support and Conſole us under the many Evils of Life, and at the Hour of Death, a Proof of its Excellence and Divine Original.

MULTITUDES who have waſted their time in folly and diſſipation, under a total rejection of chriſtianity, have, in ſeaſons of adverſity, confeſſed their need of religious conſolation; and multitudes, whom infidel principles have led into vicious courſes, have, at the awful moment of death, reflected with deep concern on their paſt lives, and have been ready to exclaim with Balaam, *let us die the death of the righteous, and let our laſt end be like his.*

The celebrated Mr. Addiſon thus expreſſes his ſentiments, reſpecting the conſolation which is derived from religion.

The proſpect of a future ſtate, ſays he, is the ſecret comfort and refreſhment of my ſoul. It is that which makes nature look cheerful about me; it doubles all my pleaſures, and ſupports me under all my afflictions. I can look at diſappointments and misfortunes, pain and ſickneſs, death itſelf, and what is worſe than death, the loſs of thoſe who are deareſt to me, with indifference, ſo long as I keep in view the pleaſures of eternity, and the ſtate of being, in which there will be no fears nor apprehenſions,

pains nor ſorrows, ſickneſs nor ſeparation. Why will any man be ſo impertinently officious, as to tell me all this is fancy and deluſion? Is there any merit in being the meſſenger of ill news? If it is a dream, let me enjoy it, ſince it makes me both the happier and the wiſer man.

The great received articles of the chriſtian religion have been ſo clearly proved, from the authority of that divine revelation in which they are delivered, that it is impoſſible for thoſe, who have ears to hear, and eyes to ſee, not to be convinced of them; but were it poſſible for any thing in the chriſtian faith to be erroneous, I can find no ill conſequences in adhering to it. The infidel himſelf muſt allow, that no other ſyſtem of religion could ſo effectually contribute to the heightening of morality.

Evidences of the Chriſtian Religion.

THE SUBJECT CONTINUED.

THE neceſſity of religious conſolations to ſupport us under the loſs of near and dear friends is thus feelingly deſcribed by the great Dr. Johnſon.

The loſs of a friend, upon whom the heart was fixed, to whom every wiſh and endeavour tended, is a ſtate of dreary deſolation, in which the mind looks abroad impatient of itſelf, and finds nothing but emptineſs and horrour.

Theſe are the calamities, by which Providence gradually diſengages us from the love of life. Other evils, fortitude may repel, or hope may mitigate; but irreparable privation leaves nothing to exerciſe reſolution, or flatter expec-

tation. The dead cannot return, and nothing is left us here but languiſhment and grief.

Yet ſuch is the courſe of nature, that whoever lives long muſt outlive thoſe whom he loves and honours. Such is the condition of our preſent exiſtence, that life muſt one day loſe its aſſociations, and every inhabitant of the earth muſt walk downward to the grave alone and unregarded, without any partner of his joy or grief, without any intereſted witneſs of his misfortunes or ſucceſs.

We know little of the ſtate of departed ſouls, becauſe ſuch knowledge is not neceſſary to a good life. Reaſon deſerts us at the brink of the grave, and can give no farther intelligence. Revelation is not wholly ſilent. *There is joy in the angels of Heaven over one ſinner that repenteth*; and ſurely this joy is not incommunicable to ſouls diſentangled from the body, and made like angels.

Let hope therefore dictate what revelation does not confute, that the union of ſouls may ſtill remain; and that we who are ſtruggling with ſin, ſorrow, and infirmities, may have our part in the attention and kindneſs of thoſe who have finiſhed their courſe, and are now receiving their reward.

Theſe are the great occaſions, which force the mind to take refuge in religion; when we have no help in ourſelves, what can remain, but that we look up to a higher and a greater Power? And to what hope may we not raiſe our eyes and hearts, when we conſider that the greateſt power is the beſt?

Surely there is no man, who, thus afflicted, does not ſeek ſuccour in the goſpel, which has brought life and immortality to light. The precepts of Epicurus, who

teaches us to endure what the laws of the univerſe make neceſſary, may ſilence, but not content us. The dictates of Zeno, who commands us to look with indifference on external things, may diſpoſe us to conceal our ſorrow, but cannot aſſuage it. Real alleviation of the loſs of friends, and rational tranquillity in the proſpect of our own diſſolution, can be received only from the promiſes of him in whoſe hands are life and death, and from the aſſurance of another and better ſtate, in which all tears will be wiped from the eyes, and the whole ſoul ſhall be filled with joy. Philoſophy may infuſe ſtubbornneſs, but religion alone can give patience.

Johnſon's Rambler.

THE SUBJECT CONTINUED.

THE celebrated Baron Haller, in his Letters to his Daughter, gives feeling repreſentations of the miſery of human life, and of the fitneſs of the chriſtian religion, to remedy that miſery. He obſerves, that the enemies of revelation have ſometimes made a confeſſion well worthy our attention. They acknowledge, that a chriſtian, whoſe faith notwithſtanding in their opinion is chimerical, ceaſes not to be happy, even at the time when his body is almoſt deprived of its vivifying powers, and is haſtening to a ſtate of corruption; at that moment, in which the ſoul ſeems deprived of every ſupport. They confeſs, that his hopes, however ill founded they eſteem them, never forſake him, but embolden and encourage him to the laſt. His faith, ſay they, inſpires him with reſolu-

tion. Armed with this, he dares look death in the face; becauſe, after this period of exiſtence is finiſhed, he extends his view to an eternity of happineſs.

Haller's Letters to his Daughter.

THE SUBJECT CONTINUED.

Dr. BEATTIE, in the eloquent concluſion of his "Eſſay on the Immutability of Truth," ſpeaking of ſceptics and deiſts, very juſtly obſerves, Careſſed by thoſe who call themſelves the great, engroſſed by the formalities and fopperies of life, intoxicated with vanity, pampered with adulation, diſſipated in the tumult of buſineſs, or amidſt the viciſſitudes of folly, they perhaps have little need and little reliſh for the conſolations of religion. But let them know, that in the ſolitary ſcenes of life, there is many an honeſt and tender heart pining with incurable anguiſh, pierced with the ſharpeſt ſting of diſappointment, bereft of friends, chilled with poverty, racked with diſeaſe, ſcourged with the oppreſſor, whom nothing but truſt in Providence, and the hope of a future retribution could preſerve from the agonies of deſpair. And do they with ſacrilegious hands attempt to violate the laſt refuge of the miſerable, and to rob them of the only comfort that has ſurvived the ravages of misfortunes, malice, and tyranny! Did it never happen, that the influence of your tenets diſturbed the tranquillity of virtuous retirement, deepened the gloom of human diſtreſs, or aggravated the horrours of the grave? Ye traitors to human kind, ye murderers of the human ſoul, how can ye anſwer for it to your own

hearts? Surely every ſpark of your generoſity is extinguiſhed forever, if this conſideration do not awaken in you the keeneſt remorſe.

Beattie on the Immutability of Truth.

THE SUBJECT CONTINUED.

THERE are many, ſays Dr. Gregory, who have paſſed the age of youth and beauty, who have reſigned the pleaſures of that ſmiling ſeaſon, who begin to decline into the vale of years, impaired in their health, depreſſed in their fortunes, ſtript of their friends, their children, and perhaps ſtill more tender and endearing connections. What reſource can the world afford them? It preſents a dark and dreary waſte, through which there does not iſſue a ſingle ray of comfort. Every deluſive proſpect of ambition is now at an end; long experience of mankind, an experience very different from what the open and generous heart of youth had fondly dreampt of, has rendered the heart almoſt inacceſſible to friendſhip. The principal ſources of activity are taken away, when thoſe for whom we labour are cut off from us, when thoſe who animated, and thoſe who ſweetened all the toils of life, are gone to the ſilent grave. Where then can the ſoul find refuge but in the boſom of religion? There ſhe is admitted to thoſe proſpects of providence and futurity, which alone can warm and fill the heart. I ſpeak here of ſuch as retain the feelings of humanity, whom misfortunes have ſoftened, and perhaps rendered more delicately ſenſible

not of ſuch as poſſeſs that ſtupid inſenſibility, which ſome are pleaſed to dignify with the name of philoſophy.

It ſhould therefore be expected that thoſe philoſophers, who never felt the want of religious conſolations, would yet have the humanity to conſider the very different ſituation of the reſt of mankind; and not endeavour to deprive them of what habit, at leaſt, if they will not allow it to be nature, has made neceſſary to their morals, and to their happineſs. It might be expected that humanity would prevent them from breaking into the laſt retreat of the unfortunate, who can no longer be objects of their envy or reſentment, and tearing from them their only remaining comfort. The attempt to ridicule religion may be agreeable to ſome, by relieving them from a reſtraint on their pleaſure; and may render others very miſerable, by making them doubt theſe truths, in which they were moſt deeply intereſted, but it can convey real good and happineſs to no one individual.

Comparative View.

SECTION XIII.

*The Manner in which the Books of the Old and New Teſtament have been handed down from Age to Age, proves both their Genuineneſs, and the Truth of the principal Facts contained in them.**

FOR, *firſt*, it reſembles the manner in which all other genuine books, and true hiſtories have been conveyed down to poſterity. As the writings of the Greek and Roman poets, orators, philoſophers, and hiſtorians, were eſteemed by theſe nations to be tranſmitted to them, by their forefathers, in a continued ſucceſſion, from the times when the reſpective authors lived, ſo have the books of the Old Teſtament, by the Jewiſh nation, and thoſe of the New, by the chriſtians; and it is an additional evidence, in the laſt caſe, that the primitive chriſtians were not a diſtinct nation, but a great multitude of people, diſperſed through all the nations of the Roman empire, and even extending itſelf beyond the bounds of that empire. As the Greeks and the Romans always believed the principal facts of their hiſtorical books, ſo the

* The ingenious Dr. Hartley, whoſe works are a treaſure to every ſcientific mind, has ſtated the evidences for the truth of chriſtianity, in a clear, convincing, and perſpicuous manner. This and the three following ſections, are ſelected and abridged from the writings of that eminently great and learned man.

Jews and chriſtians did more, and never ſeem to have doubted the truth of any part of theirs. In ſhort, whatever can be ſaid of the traditional authority due to the Greek and Roman writers, ſomething analogous to this, and for the moſt part of greater weight, may be urged for the Jewiſh and chriſtian. Now as all ſober minded men admit the books uſually aſcribed to the Greek and Roman hiſtorians, philoſophers, &c. to be genuine, and the principal facts related or alluded to in them to be true, and that one chief evidence for this is the general traditionary one here recited, they ought therefore to pay the ſame regard to the books of the Old and New Teſtament, ſince there are the ſame or greater reaſons for it.

Secondly, if we conſider the circumſtances recited in the laſt paragraph, it will appear, that theſe traditionary evidences are ſufficient ones; and we ſhall have a real argument, as well as one *ad hominem*, for receiving books ſo handed down to us. For it is not to be conceived, that whole nations ſhould either be impoſed upon themſelves, or concur to deceive others, by forgeries of books or facts. Theſe books and facts muſt therefore, in general, be genuine and true; and it is a ſtrong additional evidence of this, that all nations muſt be jealous of forgeries, for the ſame reaſons that we are.

Hartley's Obſervations on Man, Vol. II.

SECTION XIV.

The Agreement of the Books of the Old and New Teſtaments with themſelves and with each other, is an Argument both of their Genuineneſs and Truth.

THE truth of this propoſition will be evident, if a ſufficient number of theſe mutual agreements can be made out. It is never found, that any ſingle perſon, who deviates much from the truth, can be ſo perfectly upon his guard as to be always conſiſtent with himſelf. Much leſs therefore can this happen in the caſe of a number, living alſo in different ages. Nothing can make them conſiſtent, but their copying faithfully after real facts. The inſtances will make this clearer.

The laws of the Iſraelites are contained in the pentateuch, and referred to in a great variety of ways, direct and indirect, in the hiſtorical books, in the Pſalms, and in the prophecies. The hiſtorical facts alſo in the preceding books are often referred to in thoſe that ſucceed, and in the Pſalms and prophecies. In like manner the goſpels have the greateſt harmony with each other, and the Epiſtles of St. Paul with the Acts of the Apoſtles. And indeed one may ſay, that there is ſcarce any book of either Old or New Teſtament, which may not be ſhewn to refer to many of the reſt, in ſome way or other. For it is to be obſerved, that the Bible has been ſtudied and commented upon far more than any other book whatſoever; and

that it has been the buſineſs of believers in all ages to find out the mutual relations of its parts, and of unbelievers to ſearch for inconſiſtencies; alſo that the firſt meet every day with more and more evidences in favour of the ſcriptures, from the mutual agreements and coincidences here conſidered; and that unbelievers have never been able to allege any inconſiſtencies that could in the leaſt invalidate the truth of the principal facts; I think, not even affect the divine inſpiration of the hiſtorical books, according to the ſecond or third hypotheſis above mentioned.

It will probably illuſtrate this propoſition, to bring a parallel inſtance from the Roman writers. Suppoſe then that no more remained of theſe writers than Livy, Tully, and Horace. Would they not by their references to the ſame facts and cuſtoms, by the ſameneſs of ſtyle in the ſame writer, and differences in the different ones, and numberleſs other ſuch like circumſtances of critical conſideration, prove themſelves, and one another to be genuine, and the principal facts related or alluded to, to be true?

It is alſo to be obſerved, that this mutual harmony and ſelf conſiſtency, in its ultimate ratio, is the whole of the evidence which we have for facts done in antient times or diſtant places. Thus, if a perſon was ſo ſceptical as to call in queſtion the whole Roman hiſtory, even the moſt notorious facts, as their conqueſts firſt of Italy and then of the neighbouring countries, the death of Ceſar, and the fall of the weſtern empire by the invaſion of the Goths and Vandals, with all the evidences of theſe from books, inſcriptions, coins, cuſtoms, &c. as being all forged in order to deceive, one could only ſhew him, that it is inconſiſtent with what he ſees of human nature; to ſuppoſe that

there ſhould be ſuch a combination to deceive, or that the agreement of theſe evidences with each other is far too great to be the effect of any ſuch fraudulent deſign, of chance, &c. And all theſe arguments are in effect only bringing a number of concurring evidences, whoſe ſum total ſoon approaches to the ultimate limit i. e. to unity, or abſolute certainty, nearer than by any diſtinguiſhable difference. It does not therefore import, in reſpect of real conviction, after a certain number are brought, whether we bring any more or no; they can only add this imperceptible defect, i. e. practically nothing. Thus I ſuppoſe that the remaining writings of Livy, Tully, and Horace alone would ſatisfy any impartial man ſo much of the general extenſiveneſs of the Roman conqueſts, &c. that nothing perceptible could be added to his conviction, no more than any common event can or ever does in fact, appear more credible from the teſtimony of a thouſand, than of ten or twenty witneſſes of approved integrity. And whoever will apply this reaſoning to the preſent caſe, muſt perceive, that the numberleſs, minute, direct, and indirect agreements and coincidences, that preſent themſelves to all diligent readers of the ſcriptures, prove their truth and genuineneſs beyond all contradiction.

As to thoſe few and ſmall apparent inconſiſtencies, which are found in the ſcriptures, one may obſerve, that they decreaſe every day as learned men inquire farther; and that were the ſcriptures perfectly exact in every particular, there muſt be ſome apparent difficulties, ariſing merely from our ignorance of antient languages, cuſtoms, diſtant places, &c and conſequently, that if theſe be not *more* than our ignorance makes it reaſonable to expect, *they* are no objection at all.

SECTION XV.

The Agreement of the Scriptures with Hiſtory, natural and civil, is a Proof of their Genuineneſs and Truth.

THUS the hiſtory of the fall agrees in an eminent manner with the obvious facts of labour, ſorrow, pain, and death, with what we ſee and feel every day, and with all our philoſophical inquiries into the frame of the human mind, the nature of ſocial life, and the origin of evil. The ſeveral powers of the little world within a man's own breaſt are at variance with one another, as well as thoſe of the great world; we are utterly unable to give a complete ſolution of the origin of the evils which flow from theſe diſcords, and from the jarring of the elements of the natural world; and yet there are comfortable hopes, that all evil will be overpowered and annihilated at laſt, and that it has an entire ſubſerviency to good really and ultimately, i. e. though *the ſerpent bruiſe our heel, yet we ſhall bruiſe its head.*

Natural hiſtory bears a ſtrong teſtimony to Moſes' account of the deluge; and ſhews that it muſt have been univerſal, or nearly ſo, however difficult it may be to us, either to find ſources for ſo great a body of waters, or methods of removing them.

Civil hiſtory affords likewiſe many evidences, which ſupport the Moſaic account of the deluge. Thus, firſt,

We find from pagan authors, that the tradition of a flood was general, or even univerſal. *Secondly*, The paucity of mankind, and the vaſt tracts of uninhabited land, which are mentioned in the accounts of the firſt ages, ſhew that mankind are lately ſprung from a ſmall ſtock, and even ſuit the time aſſigned by Moſes for the flood. *Thirdly*, The great number of ſmall kingdoms and petty ſtates in the firſt ages, and the late riſe of the great empires of Egypt, Aſſyria, Babylon, &c. concur to the ſame purpoſe. *Fourthly*, The invention and progreſs of arts and ſciences concur likewiſe, and this laſt favours the Moſaic hiſtory of the antideluvians. For as he mentions little of their arts, ſo it appears from the late invention of them after the flood, that thoſe which were preſerved from it were poſſeſſed of few.

The next great event, recorded in ſacred hiſtory, is the confuſion of languages. Now the Moſaic account of this appears highly probable, if we firſt allow that of the deluge. For it ſeems impoſſible to explain how the known languages ſhould ariſe from one ſtock. Let any one try only in Hebrew, Greek, Latin, and Engliſh. The changes which have happened in languages ſince hiſtory has been certain, do not at all correſpond to a ſuppoſition of this kind. There is too much of method and art in the Greek and Latin tongues, for them to have been the invention of a rude and barbarous people; and they differ too much from Hebrew, Arabic, &c. to have flowed from them without deſign.

The diſperſion of the three ſons of Noah into different countries, related in the tenth chapter of Geneſis, comes next under conſideration, being the conſequence, not the

cauſe of the diverſity of languages. Now here antiquarians and learned men ſeem to be fully agreed, that the Moſaic account is confirmed, as much as can be expected in our preſent ignorance of the ſtate of antient nations. And it is to be obſerved of all the articles treated of under this propoſition, that we,* who live in the north weſt corner of Europe, lie under great diſadvantages in ſuch reſearches. However, ſince thoſe who have ſtudied the oriental languages and hiſtories, or have travelled into the eaſtern parts, have made many diſcoveries of late years, which have ſurpriſingly confirmed the ſcripture accounts, we may hope and preſume, that if either our learned men be hereafter ſuffered to have free acceſs to thoſe parts, or the natives themſelves become learned, both which are ſurely probable in the higheſt degree, numberleſs unexpected evidences for the truth of the ſcripture hiſtory will be brought to light.

Let us next come to the ſtate of religion in the antient poſtdeluvian world, according to Moſes and the ſucceeding ſacred hiſtorians. The poſtdeluvian patriarchs then appear to have worſhipped the one Supreme Being by ſacrifices, but in a ſimple manner, and to have had frequent divine communications. By degrees their poſterity fell off to idolatry, worſhipped the ſun, moon, and ſtars, deified dead men, and polluted themſelves with the moſt impure and abominable inſtitutions. The Iſraelites alone were kept to the worſhip of the true God, and even they were often infected with their idolatrous neighbours. Now all this is perfectly agreeable to what we find in pa-

*It is to be noted that this extract is taken from a Britiſh author.

gan hiſtory. The idolatries of the pagans are acknowledged on all hands. It appears alſo from pagan hiſtory, that they grew up by degrees, as the ſcriptures intimate. All the pagan religions appear to have had the worſhip of one God ſuperiour to the reſt, as their common foundation. They all endeavoured to render him propitious by ſacrifice, which ſurely cannot be an human invention, nor a cuſtom, which if invented in one nation, would be readily propagated in another. They all joined mediatorial and inferiour, alſo local and tetular deities to the one God. And they all taught the frequency of divine communications. Hence the pagan religions appear to be merely the degenerated offspring of patriarchal revelation, and to infer them as their cauſe. Hence the pretences of kings, lawgivers, and great men, to inſpiration, with the credulity of the multitude. That there had been divine communications was beyond diſpute; and therefore all that reluctance to admit them, which appears in the preſent age, was overruled. At firſt there were no impoſtors. When therefore they did ariſe, it would not be eaſy for the multitude to diſtinguiſh between thoſe who had really divine communications, and thoſe who only pretended to them; till at laſt, all real inſpiration having ceaſed among the gentile world, their ſeveral religions kept poſſeſſion merely by the force of education, fraud in the prieſt, and fear in the people, and even theſe ſupports began to fail at laſt, about the time of Chriſt's coming. And thus many things, which have been thought to weaken the evidences for the ſcripture accounts, are found to ſtrengthen them, by flowing naturally from that ſtate of religion in antient times, and from that only which the ſcripture *delivers.*

It is remarkable, that not only the direct relations of the hiſtorical books, but the indirect, incidental mention of things in the prophecies, tallies with true chronology, which ſurely is ſuch an evidence for their genuineneſs and truth, as cannot be called in queſtion. And, upon the whole, it may be obſerved, that the ſacred hiſtory is diſtinct, methodical, and conſiſtent throughout; the profane, utterly deficient in the firſt ages, obſcure and full of fictions in the ſucceeding ones; and that it is but juſt clear and preciſe in the principal facts about the time that the ſacred hiſtory ends. So that this corrects and regulates that, and renders it intelligible in many inſtances, which muſt otherwiſe be given up as utterly inexplicable. How then can we ſuppoſe the ſacred hiſtory not to be genuine and true, or a wicked impoſtor to riſe up, and continue not only undiſcovered, but even to increaſe to a moſt audacious height, in a nation which of all others kept the moſt exact accounts of time? I will add one remark more; this ſame nation, who may not have loſt ſo much as one year from the creation of the world to the Babyloniſh captivity, as ſoon as they were deprived of the aſſiſtance of prophets, became moſt inaccurate in their methods of keeping time, there being nothing more erroneous than the accounts of Joſephus, and the modern Jews, from the time of Cyrus to that of Alexander the Great; notwithſtanding that all the requiſite aſſiſtances might eaſily have been borrowed from the neighbouring nations, who kept regular annals. Hence it appears, that the exactneſs of the ſacred hiſtory was owing to the divine aſſiſtance.

It is alſo an evidence in favour of the ſcriptures, that the manners of the perſons therein mentioned have that

ſimplicity and plainneſs, which is aſcribed to the firſt ages of the world by pagan writers; and both of them concur, by this, to intimate the novelty of the then preſent race, i. e. the deluge.

Beſides theſe atteſtations from profane hiſtory, we may conſider the Jews themſelves as bearing teſtimony to this day, in all countries of the world, to the truth of their antient hiſtory, i. e. to that of the Old and New Teſtament.

Allow this, and it will be eaſy to ſee how they ſhould ſtill perſiſt in their attachment to that religion, thoſe laws, and thoſe propheeies, which ſo manifeſtly condemn them, both in paſt times, and in the preſent. Suppoſe any conſiderable alteration made in their antient hiſtory, i. e. any ſuch as may anſwer the purpoſes of infidelity, and their preſent ſtate will be inexplicable.

The books of the New Teſtament are verified by hiſtory in a ſtill more illuſtrious manner; thoſe books being written, and the facts mentioned therein, tranſacted during the times of Auguſtus, Tiberius, and the ſucceeding Ceſars. Here we may obſerve,

Firſt, That the incidental mention of the Roman emperours, governours of Judea, and the neighbouring provinces, the Jewiſh high prieſts, ſects of the Jews, and their cuſtoms, of places, and of tranſactions, is found to be perfectly agreeable to the hiſtory of theſe times. And as the whole number of theſe particulars is very great, they may be reckoned a full proof of the genuineneſs of the books of the New Teſtament, it being impoſſible for a perſon who had forged them, i. e. who was not an eye and ear witneſs, and otherwiſe concerned with the tranſactions as the books require, but who had invented many hiſtories and cir-

cumſtances, &c. not to have been deficient, ſuperfluous, and erroneous. No man's memory and knowledge is ſufficient for ſuch an adaptation of feigned circumſtances, and eſpecially where the mention is incidental. Let any one conſider how often the beſt poets fail in this, who yet endeavour not to vary from the manners and cuſtoms of the age of which they write; at the ſame time that poetry neither requires nor admits ſo great a minuteneſs in the particular circumſtances of time, place, and perſon, as the writers of the New Teſtament have deſcended to naturally and incidentally.

Secondly, That Chriſt preached in Judea and Galilee, made many diſciples, and was crucified under Pontius Pilate, at the inſtigation of the Jews; alſo that his diſciples preached after his death, not only in Judea, but all over the Roman empire; that they converted multitudes, were perſecuted, and at laſt ſuffered death, for their firm adherence to their maſter; and that both Chriſt and his diſciples pretended to work many miracles, are facts atteſted by civil hiſtory in the ampleſt manner, and which cannot be called in queſtion. Now theſe facts are ſo connected with the other facts mentioned in the New Teſtament, that they muſt ſtand or fall together. There is no probable account to be given of theſe facts, but by allowing the reſt. For the proof of that I appeal to every reader who will make the trial. It may alſo be concluded from the remarkable unwillingneſs of the preſent unbelievers to allow even the plaineſt facts in expreſs terms. For it ſhews them to be apprehenſive, that the connection between the ſeveral principal facts mentioned in the New Teſtament is inſeparable, and that the atteſtation given to ſome by civil hiſtory may eaſily be extended to all.

It has been objected, that more mention ought to have been made of the common facts by the profane writers of theſe times, alſo ſome acknowledgment of the miraculous ones, had they been true. To this we may anſwer, *Firſt*, That Judea was but a ſmall and diſtant province of the Roman empire, and the Jews themſelves, with whom the chriſtians were for a long time confounded, much deſpiſed by the Romans. *Secondly*, That hiſtorians, politicians, generals, &c. have their imaginations ſo much preoccupied by affairs of ſtate, that matters purely religious are little regarded by them. *Gallio cared for none of theſe things*. *Thirdly*, That a perſon who attended in any great degree to the chriſtian affairs, if a good man could ſcarcely avoid becoming a chriſtian; after which his teſtimony ceaſes to be pagan, and becomes chriſtian. *Fourthly*, That both thoſe who were favourers of the chriſtians, and thoſe who were averſe to them in a moderate degree, one of which muſt be the caſe with great numbers, would have reaſons to be ſilent; the half chriſtians would be ſilent for fear of being perſecuted; and the others would affect to take no notice of what they diſliked, but could not diſprove, which is a fact that occurs to daily obſervation. *Laſtly*, when theſe things are laid together, the atteſtations of the profane writers to common facts appear to be ſuch as one might expect, and their ſilence as to the miraculous ones is accounted for.

Thirdly, All the chriſtian writers from the time of the apoſtles and downwards, bear teſtimony to the genuineneſs of the books of the New Teſtament, and the truth of the facts, in a great variety of ways, direct and indirect, and in ſuch a manner as might be expected. Their quotations

from them are numberleſs, and agree ſufficiently with the preſent copies. They go every where upon the ſuppoſition of the facts, as the foundation of all their diſcourſes, writings, hopes, fears, &c. They diſcover every where the higheſt regard, and even veneration both for the books and the authors. In ſhort, one cannot ſee how this teſtimony in favour of the books of the New Teſtament can be invalidated, unleſs by ſuppoſing all the eccleſiaſtical writings of the firſt centuries to be forged alſo, or all the writers to have concurred to write as if they believed the genuineneſs and truth of theſe books, though they did not; or to have had no ability, or inclination to diſtinguiſh genuineneſs and truth from forgery and falſehood; or by ſome other ſuch ſuppoſition, as will ſcarce bear to be named.

Fourthly, The propagation of chriſtianity, with the manner in which it was oppoſed by both Jews and gentiles, bears witneſs to the truth and genuineneſs of the books of the New Teſtament. And there are many paſſages in the talmudical writings, which afford both light and confirmation to the New Teſtament, notwithſtanding that one principal deſign of the authors was to diſcredit it.

Hartley on the Truth of the Chriſtian Religion.

SECTION XVI.

The many and great Advantages, which have accrued to the World from the Patriarchal, Judaical, and Chriſtian Revelations, prove the Divine Authority of the Scriptures.

THESE advantages are of two ſorts, relating reſpectively to the knowledge and practice of religion. I begin with the firſt.

Now it is very evident, that the chriſtian revelation has diffuſed a much more pure and perfect knowledge of what is called natural religion, over a great part of the world, viz. wherever the profeſſion either of chriſtianity or Mahometaniſm prevails. And the ſame thing will appear, in reſpect of the Judaical and patriarchal revelations, to thoſe who are acquainted with antient hiſtory. It will be found very difficult for ſuch perſons to account even for the pagan religions, without recurring to ſuch patriarchal communications with God, as are mentioned in the pentateuch, and to the more full revelations made to the Jews. So that one is led to believe, that all that is good in any pagan or falſe religion, is of divine original; all that is erroneous or corrupt, the offspring of the vanity, weakneſs, and wickedneſs of men; and that properly ſpeaking, we have no reaſon from hiſtory to ſuppoſe, that there ever was any ſuch thing as mere natural religion, i. e. any true religion, which men diſcovered to themſelves by the mere light of nature. Theſe poſitions ſeem to follow from in-

quiries into the antiquities of the heathen world, and of their religions. The heathen religions all appear to be of a derivative nature; each circumſtance in the inquiry confirms the ſcriptural accounts of things, and ſends us to the revelations expreſsly mentioned, or indirectly implied, in the Old Teſtament, for the real original of the pagan religions in their ſimple ſtate. This opinion receives great light and confirmation from Sir Iſaac Newton's Chronology.

It appears alſo very probable to me, that a careful examination of the powers of human underſtanding would confirm the ſame poſition; and that admitting the novelty of the preſent world, there is no way of accounting for the riſe and progreſs of religious knowledge, as it has taken place in fact, without having recourſe to divine revelation. If we admit the patriarchal, Judaical, and chriſtian revelations, the progreſs of natural religion, and of all the falſe pretences to revelation, will fairly ariſe, at leaſt appear poſſible in all caſes, and probable in moſt, from the circumſtances of things, the powers of human nature, and the doctrine of aſſociation. If we deny the truth of theſe revelations, and ſuppoſe the ſcriptures to be falſe, we ſhall caſt utter confuſion upon the inquiry, and human faculties will be found far unequal to the taſk aſſigned to them.

Secondly, if we conſider the practice of true religion, the good effects of revelation are ſtill more evident. Every man who believes, muſt find himſelf either excited to good, or deterred from evil, in many inſtances, by that belief; notwithſtanding that there may be many other inſtances, in which religious motives are too weak to reſtrain violent

and corrupt inclinations. The ſame obſervations occur daily, with regard to others, in various ways and degrees. And it is by no means concluſive againſt this obvious argument for the good effects of revelation upon the morals of mankind, to allege that the world is not better now than before the coming of Chriſt. This is a point which cannot be determined by any kind of eſtimation, in our power to make; and if it could, we do not know what circumſtances would have made the world much worſe than it is, had not chriſtianity interpoſed. However, it does appear to me very probable, to ſay the leaſt, that Jews and chriſtians, notwithſtanding all their vices and corruptions, have, upon the whole, been always better than heathens and unbelievers. It ſeems to me alſo, that as the knowledge of true, pure, and perfect religion is advanced and diffuſed, ſo the practice of it correſponds thereto; but that this, from the nature of the thing, is a fact of a leſs obvious kind; however, if it be true, it will become manifeſt in due time. Let us ſuppoſe a perſon to maintain, that civil government, the arts of life, medicines, &c. have never been of uſe to mankind, becauſe it does not appear from any certain calculation, that the ſum total of health and happineſs is greater among polite nations, than among the barbarous ones. Would it not be thought a ſufficient anſwer to this, to appeal to the obvious good effects of theſe things in innumerable inſtances, without entering into a calculation impoſſible to be made? However, it does here alſo appear, that, as far as we are able to judge, civilized countries are, upon the whole, in a more happy ſtate than barbarous ones, in all theſe reſpects.

Now, as the divine original of revelation may be directly concluded from its being the ſole fountain of all religious knowledge, if that can be proved; ſo it will follow in an indirect way, if we ſuppoſe, that revelation has only promoted the knowledge and practice of true religion. It is not likely that folly or deceit of any kind ſhould be eminently ſerviceable in the advancement of wiſdom and virtue. Every tree muſt produce its proper fruit. Enthuſiaſm and impoſture cannot contribute to make men prudent, peaceable, and moderate, diſintereſted and ſincere.

Hartley on the Truth of the Chriſtian Religion.

SECTION XVII.

The Truth of the Moſaic Hiſtory is proved from its Internal Evidence.

THE texture and compoſition of the Moſaic hiſtory, however ſimple, ſhows infinite marks of wiſdom. The hiſtory proves the miracles, and we may at every ſtep cry out with the magicians of Egypt, "This is the finger of God." The very nature of the Moſaic hiſtory ſhows the neceſſity of God's interpoſition; for without his ordinance and ſanction, it would never have been eſtabliſhed. And we might reſt the argument for the divine appointment of Moſes upon this ſingle foundation, that theſe rites and inſtitutes could not have been either received or enforced by him; nor could he poſſibly, unleſs commanded, have wiſhed to have carried them into execution. They conſiſted of a code of painful rituals, and burdenſome ceremonies, to the purport of which the people were ſtrangers, and if they were not enjoined by the Deity, no good could poſſibly have ariſen from them. For what reaſon therefore could Moſes wiſh to impoſe upon the people ſo many rules and precepts, and bind them to ſuch ſevere diſcipline, if it was in his power to have acted otherwiſe?

But the chief queſtion to be aſked is, though he were ever ſo willing to frame them, how could he poſſibly enforce them? They muſt have appeared in many inſtances inexplicable, and even contrary to reaſon. What art or

power could be uſed to bring the people to obey them? A people too who were of a rebellious ſpirit, impatient of controul, and devoted to ſuperſtition, quite repugnant to theſe ordinances. Human aſſiſtance he had none, for we find inſtances of his own brother and ſiſters oppoſing him, and of the very children of Aaron being in actual rebellion. Laws are generally made when people have been well ſettled, and they are founded on many contingencies, which ariſe from the nature of the ſoil, the trade and produce of the country, and the temper, cuſtoms, and diſpoſitions of the natives and their neighbours. But the laws of Moſes were given in a deſart, while the people were in a forlorn ſtate, wandering from place to place, and encountering hunger and thirſt, without ſeeing any ultimate of their roving. Theſe preſcripts for a religious polity, when the people ſhould be at ſome particular period ſettled at Canaan, of which ſettlement human forecaſt could not ſee the leaſt probability. For what hopes could a leader entertain of poſſeſſing a country, from which he withdrew himſelf, and perſiſted in receding for many years? And when at a time an attempt was made to obtain ſome footing, nothing enſued but repulſe and diſappointment. Did any lawgiver ever pen directions about corn and wine, in a country that was a ſtranger to tillage and cultivation, or talk of tythes and firſt fruits, where there was ſcarcely a blade of graſs. It may be anſwered, that theſe ordinances were given with a view to Canaan. True, but Moſes was not acquainted with Canaan, and if Providence were not his guide, there was little chance of getting even a ſight of it. He was in the midſt of a wilderneſs, and ſo continued for nearly forty years. And in this place he

gave directions about their towns and cities, and of the ſtranger within their gates, while they were in a ſtate of ſolitude, under tents, and ſo likely to continue. He mentions their vineyards and olives, when they had not an inch of ground, and gives directions about their future kings, when they were not conſtituted a nation. Theſe good things they did at length enjoy, and in proceſs of time they were under regal government. But how could Moſes be appriſed of it? Was it by inſpiration? If ſo he was under the direction of an higher power, and his miſſion by divine authority, which is granting the point in queſtion. Add to the articles above mentioned, the various ordinances about burnt offerings, peace offerings, and ſin offerings, alſo concerning offerings of atonement, and of the general atonement to be made with blood by the high prieſt for all the people, the redemption of the firſt born, and the ranſom which every one was to pay for his own ſoul. Nor muſt the feaſts and feſtivals be omitted, the feaſt of the ſabbath, of penticoſt, of the paſſover, the feaſt of trumpets, and of the new moon, and the feaſt of expiation. Alſo the ſabbatical year, and year of jubilee, the redemption of ſervants, and redemption of lands, and above all the redemption of ſouls. There were alſo many other ordinances, to which we know of nothing ſimilar in Egypt, nor any other country. The heart of man could not have deviſed them. If, then, there was a particular meaning in thoſe laws, and a ſecret alluſion, and they were not merely rites of arbitrary inſtitution, the ſecret purport muſt relate to events in the womb of time, with which Moſes was not acquainted; or if he was acquainted, the ſame concluſion follows; hence, as before, he muſt have had the intelligence by in-

ſpiration, and conſequently, what he did was by divine appointment. The *internal evidence* we ſee is wonderful, and not to be controverted. The only way to get rid of it is to ſet aſide the external, and ſay that the whole is a forgery. But this is impoſſible. The law ſtill exiſts, and muſt have had a beginning. It is kept up by people of the ſame race, as thoſe to whom it was firſt delivered, and from whom it has been uniformly tranſmitted without any interruption. The people have now loſt their polity, and been for ages in a ſtate of diſperſion. And as there are many things, in the books of Moſes, ſaid concerning both them and their forefathers, every thing that was predicted has been literally fulfilled. They are probably as numerous now as they were of old; but widely diſperſed in the midſt of nations, yet ſeparated from them; preſerved by Providence for eſpecial purpoſes; and particularly to afford atteſtation to thoſe divine oracles, in which they are ſo ſignally pointed out.

Bryant's Plagues of Egypt.

THE SUBJECT CONTINUED.

THE writings of Moſes derive the greateſt credit imaginable, not only from the ſettled opinion, and conſtant tradition amongſt the Jews, that he was appointed by the expreſs command of God himſelf, to be the leader and captain of this people; but alſo becauſe, as is very evident, he did not make his own glory and advantage his principal aim; but he himſelf relates thoſe errors of his own, which he could have concealed, and delivered the regal

and ſacerdotal dignity to others, permitting his own poſterity to be reduced only to common Levites. All which plainly ſhow, that he had no occaſion to falſify in his hiſtory, as the ſtyle of it further evinces, it being free from that varniſh and colour, which uſes to give credit to romances; and is very natural and eaſy, and agreeable to the matter of which it treats.

Grotius on the Truth of the Chriſtian Religion.

SECTION XVIII.

The Language, Style, and Manner of Writing uſed in the Books of the Old and New Teſtament, proves their Genuineneſs, and Superiority to all Human Compoſitions.

THE beauty and ſublimity of the ſcripture language has been acknowledged and applauded by authors, who have been juſtly celebrated for taſte and genius. The great critic Longinus,* in his Treatiſe on the Sublime, quotes, as an inſtance of aſtoniſhing ſublimity, that paſſage in Geneſis, *God ſaid let their be light, and there was light.* Sir William Jones, who has rendered himſelf ſo famous by his genius and oriental learning,† declares, that "he found all his reſearches ſtrengthen his belief in divine revelation; and obſerves, that the collection of tracts, which, from their excellence, are called ſcriptures, contain, independent of their divine origin, more true ſublimity, more exquiſite beauty, more morality, more important hiſtory, and finer ſtrains, both of poetry and eloquence,

* Longinus was a Grecian philoſopher and orator. His "Treatiſe on the Sublime" raiſed his reputation to ſuch an height, as no critic before or after could ever reach. His contemporaries had ſo great an opinion of his judgment and taſte, that they appointed him ſovereign judge of all authors, and every thing was received or rejected by the public according to his deciſion. He was put to death by Aurelian in 273. See Jones' Biographical Dictionary.

† See Life of Jones, in Part I.

than could be collected within the ſame compaſs from all other books that were ever compoſed, in any other age; or in any other idiom. The two parts of which the ſcriptures conſiſt, are connected by a chain of compoſition, meaning the prophetic books, which bear no reſemblance in form or ſtyle, to any other that can be produced, from the ſtores of Grecian, Perſian, or Arabic learning. The antiquity of thoſe compoſitions no man doubts, and the unreſtrained application of them to events long ſubſequent to their publication, is a ſolid ground of belief, that they are genuine productions, and conſequently inſpired."

THE SUBJECT CONTINUED.

IT is ſaid, that Mr. Burke derived much of the ſublimity and energy of his moſt admired public ſpeeches from his attentive peruſal of the ſacred oracles. He remarks, in ſpeaking of the power of the Deity, that "the ſcripture alone can ſupply ideas anſwerable to the majeſty of this ſubject. In the ſcripture, where ver God is repreſented as appearing or ſpeaking, every thing terrible in nature is called up to heighten the awe and ſolemnity of the divine preſence. The Pſalms and the prophetical books are crowded with inſtances of this kind. *The earth ſhook*, ſays the Pſalmiſt, *the heavens alſo dropped at the preſence of the Lord.* And what is remarkable, the painting preſerves the ſame character, not only when he is ſuppoſed deſcending to take vengeance upon the wicked, but even when he exerts the like plenitude of power in acts of beneficence to mankind. *Tremble thou earth! at the preſence of the Lord; at the preſ-*

nce of the God of Jacob; which turned the rock into ſtanding water, the flint into a fountain of waters."

Burke on the Sublime and Beautiful.

THE SUBJECT CONTINUED.

Mr. ADDISON, who is allowed to excel in a neat and elegant ſtyle, obſerves, that there is a certain coldneſs and indifference in the phraſes of our European languages, when they are compared with the original forms of ſpeech; and it happens very luckily, that the Hebrew idioms run into the Engliſh tongue with a particular grace and beauty. Our language has received innumerable elegancies and improvements from the infuſion of Hebraiſms, which are derived to it out of poetical paſſages in holy writ. They give a force and energy to our expreſſions, warm and animate our language, and convey our thoughts in more ardent and intenſe phraſes, than any that are to be met with in our own tongue. There is ſomething ſo pathetic in this kind of diction, that it often ſets the mind into a flame, and makes our hearts burn within us. How cold and dull does prayer appear, that is compoſed in the moſt elegant and polite forms of ſpeech, which are natural to our tongue, when it is not heightened by that ſolemnity of phraſe, which may be drawn from the ſacred writings. It has been ſaid by ſome of the antients, that if the gods were to talk with men, they would certainly talk in Plato's ſtyle; but I think we may ſay, with juſtice, that when mortals converſe with their Creator, they

cannot do it in ſo proper a ſtyle as in that of the holy ſcriptures.

Addiſon's Evidences.

THE SUBJECT CONTINUED.

THE ſtyle of the goſpel bears intrinſic evidence of its truth. We find there no appearance of artifice, or of party ſpirit; no attempt to exaggerate on the one hand, or depreciate on the other; no remarks thrown out to anticipate objections; nothing of that caution which never fails to diſtinguiſh the teſtimony of thoſe who are conſcious of impoſture; no endeavour to reconcile the reader's mind to what may be extraordinary in the narrative; all is fair, candid, and ſimple; the hiſtorians make no reflections of their own, but confine themſelves to matter of fact, that is to what they heard and ſaw, and honeſtly record their own miſtakes and faults, as well as the particulars of the ſtory.

Beattie's Evidences.

THE SUBJECT CONTINUED.

MONSIEUR PASCAL made a great number of very particular obſervations on the ſtyle of the holy ſcriptures, of the goſpel eſpecially. Amongſt other things, he was wont to admire the native ſimplicity; and if we may ſo term it, the coldneſs and unconcernedneſs, with which our Lord ſeemed to ſpeak of the greateſt and moſt

important ſubjects: as, for inſtance, of the kingdom of God, of the glory of the ſaints in heaven, and of the pains of hell; without dilating upon theſe topics, as the fathers and other writers are obſerved to do. And, he ſaid, the true reaſon of this difference was, that the particulars before mentioned, though infinitely noble and ſublime in reſpect of us, were by no means ſo in reſpect of Jeſus Chriſt; and that therefore it was natural for him to ſpeak of them without aſtoniſhment or admiration; as we hear a general ſpeaking of the ſiege of ſome place of conſequence, or of his ſucceſs in a mighty battle, without being moved or affected; or as a king expreſſeth himſelf with indifference about a ſum of many thouſands, which a private perſon, or a mechanic, could not name without the higheſt exaggeration.

Paſcal's Thoughts.

SECTION XIX.

The heroic Fortitude with which the Apoſtles and Martyrs ſuffered the moſt cruel Tortures and Death, for the Cauſe of Chriſtianity, affords an Argument in favour of its Truth.

I CANNOT omit, ſays Mr. Addiſon, that which appears to me a ſtanding miracle in the three firſt centuries; I mean that amazing and ſupernatural courage or patience, which was ſhown by innumerable multitudes of martyrs, in thoſe ſlow and painful torments which were inflicted on them. Their trials, under the moſt exquiſite and lingering ſufferings, ſeem to me above the ſtrength of human nature, and able to overbear duty, reaſon, faith, conviction; nay, and the moſt abſolute certainty of a future ſtate. Humanity, unbiaſed in an extraordinary manner, muſt have ſhaken off the preſent preſſure, and have delivered itſelf out of ſuch dreadful diſtreſs, by any means that could have been ſuggeſted to it. We can eaſily imagine, that many perſons in ſo good a cauſe might have laid down their lives at the gibbet, the ſtake, or the block; but to expire leiſurely among the moſt exquiſite tortures, when they might come out of them, even by a mental reſervation, or an hypocriſy, which was not without a poſſibility of being followed by repentance and forgiveneſs, has ſomething in it ſo far beyond the force and ſtrength of mortals, that we cannot

but think there was ſome miraculous power to ſupport the ſufferer.

We find the church of Smyrna, in that admirable letter, which gives an account of the death of Polycarp, their beloved biſhop, mentioning the cruel torments of other early martyrs for chriſtianity, are of opinion that our Saviour ſtood by them in a viſion, and perſonally converſed with them, to give them ſtrength and comfort during the bitterneſs of their long continued agonies; and we have the ſtory of a young man, who, having ſuffered many tortures, eſcaped with life, and told his fellow chriſtians that the pain of them had been rendered tolerable, by the preſence of an angel who ſtood by him, and wiped off the tears and ſweat, which run down his face, whilſt he lay under his ſufferings. We are aſſured, at leaſt, that the firſt martyr for chriſtianity was encouraged in his laſt moments, by a viſion of that divine perſon, for whom he ſuffered, and into whoſe preſence he was then haſtening.

Let any man calmly lay his hand upon his heart, and after reading the terrible conflicts in which the antient martyrs and confeſſors were engaged, when they paſſed through ſuch new inventions and varieties of pain, as tired their tormentors, and aſk himſelf, however zealous and ſincere he is in religion, whether, under ſuch lingering tortures, he could ſtill have held faſt his integrity, and have profeſſed his faith to the laſt, without a ſupernatural aſſiſtance of ſome kind or other. For my part, when I conſider that it was not an unaccountable obſtinacy in a ſingle man, or in any particular ſet of men, in ſome extraordinary juncture; but that there were multitudes of each ſex, of every age, of different countries and condi-

tions, who, for nearly three hundred years together, made this glorious confeſſion of their faith, in the midſt of tortures, and in the hour of death: I muſt conclude, that they were either of another make than men are at preſent, or that they had ſuch miraculous ſupports as were peculiar to thoſe times of chriſtianity, when without them, perhaps the very name of it might have been extinguiſhed.

It is certain, that the deaths and ſufferings of the primitive chriſtians had a great ſhare in the converſion of thoſe learned pagans, who lived in the ages of perſecution, which, with ſome intervals and abatements, laſted nearly three hundred years after our Saviour. Juſtin Martyr, Tertullian, Lactantius, Arnobius, and others, tell us, that this firſt of all alarmed their curioſity, rouſed their attention, and made them ſeriouſly inquiſitive into the nature of that religion, which could endue the mind with ſo much ſtrength, and overcome the fear of death, nay, raiſe an earneſt deſire of it, though it appeared in all its terrours. This they found had not been effected by all the doctrines of thoſe philoſophers, whom they had thoroughly ſtudied, and who had been labouring at this great point. The ſight of theſe dying and tormented martyrs, engaged them to ſearch into the hiſtory and doctrines of him for whom they ſuffered. The more they ſearched, the more they were convinced; till their conviction grew ſo ſtrong, that they themſelves embraced the ſame truths, and either actually laid down their lives, or were in readineſs to do it, rather than depart from them.

Addiſon's Evidences of the Chriſtian Religion.

THE SUBJECT CONTINUED.

THE apoſtles themſelves declare, that their maſter announced to them, that they would be perſecuted in preaching his law; and that they had nothing to expect from men but injuries and death. See John xv. xvi. &c.

Could the apoſtles have invented a prediction, which, if it had not been accompliſhed, would have deſtroyed all their doctrine; and which could not be accompliſhed, but by their being conſtantly perſecuted, injured, and at length led to torments and an ignominious death? They perſevered in their belief, although it actually drew upon them the moſt horrid perſecutions; and to ſupport, and propagate it, they ſuffered joyfully tortures and death; and at the ſame time implored Heaven for thoſe who deprived them of life. It is therefore impoſſible to rationally believe, that they could be deceived; or that they wiſhed to deceive; and this one point granted, it is impoſſible to doubt of the truths, which religion teaches us.

Genlis on Religion.

THE SUBJECT CONTINUED.

Mr. BONNET, ſpeaking of the chriſtians of the firſt centuries, obſerves, that they increaſed in the midſt of the moſt horrid perſecutions. Yet, ſays he, it is not this natural effect of perſecution which engages my attention, ſo much as this new ſpecies of martyrs. Violent contradictions may irritate and exalt the ſoul. But theſe thouſands of martyrs, who expire in the moſt cruel tortures,

are not martyrs of opinion; they die voluntarily to atteſt facts. I know there have been martyrs to opinion. Such have exiſted almoſt in every age, in every country. There are even now ſome unhappy regions where the wildeſt ſuperſtition tyrannizes; but the diſciples of the Meſſiah are the only perſons, whom I ever heard had given up their lives for the atteſtation of facts.

I ſtill farther obſerve, that thoſe who die ſo courageouſly in ſupport of theſe facts, are not attached to their belief, either by birth, education, authority, or any temporal intereſt. On the contrary, this belief ſhocks every principle they had received from birth, education, or authority, and affects ſtill more their temporal intereſt. There is nothing, then, but the ſtrongeſt conviction of the certainty of the facts, that can furniſh me with an adequate cauſe for ſuch unexampled fortitude, in voluntarily ſubmitting to torments, and frequently to a moſt cruel death.

Bonnet's Inquiries.

SECTION XX.

The General Characters of the Oppoſers of Chriſtianity afford an Argument in Favour of its Truth.

"AS all moral truth is fairly tried by its influence on mankind, nothing can be more forcibly contraſted than the tendency of the doctrines of the ſcriptures, and that of infidel philoſophy, and nothing can more forcibly illuſtrate this contraſt than the oppoſite lives of chriſtians and infidels. The early chriſtians, in general, even as repreſented by many of their moſt reſpectable enemies, had no parallel in the annals of infidelity."* As the benign effects of religon are apparent in the lives of its ſincere profeſſors, the pernicious influence of deiſtical principles is obvious, from the conduct of thoſe who have embraced them.† For, if we examine the pages of biography, we find that the moſt celebrated infidels have, in general, been immoral. And we have a ſtriking inſtance of the fatal tendency of infidel philoſophy, in the horrid cruelties recently perpetrated in France. Robeſpierre and

* Should the lives of thoſe eminent laymen, who are mentioned in the firſt part of this work, be contraſted with thoſe of Shafteſbury, Hobbs, Bolingbroke, Voltaire, Rouſſeau, and others of the moſt celebrated infidels, how greatly would the advantage be on the ſide of the former.

† See Dr. Dwight's excellent Diſcourſes on the Nature and Danger of Infidel Philoſophy.

his accomplices were the enthuſiaſtic diſciples of Voltaire, Diderot, and other champions of infidelity, and conſequently the declared enemies of the chriſtian religion.

Monſieur Paſcal, ſpeaking of infidels, makes the following remarks. He who doubts, and yet ſeeks not to be reſolved, is equally unhappy and unjuſt. But if, withal, he appears eaſy and compoſed; if he freely declares his indifference; nay, if he takes a vanity in profeſſing it, and ſeems to make this moſt deplorable condition the ſubject of his pleaſure and joy, I have not words to fix a name on ſo extravagant a creature.

In earneſt, it is a glory to religion to have ſo unreaſonable men for its profeſſed enemies; and their oppoſition is of ſo little danger, that it ſerves to illuſtrate the principal truths which our religion teaches. For the main ſcope of chriſtian faith is to eſtabliſh theſe two principles, the corruption of human nature, and the redemption by Jeſus Chriſt. And theſe oppoſers, if they are of no uſe towards demonſtrating the truth of the redemption, by the ſanctity of their lives, yet are, at leaſt, admirably uſeful in ſhewing the corruption of nature, by ſo unnatural ſentiments and ſuggeſtions.

Nothing is ſo important to man as his own eſtate and condition; nothing ſo great, ſo amazing, as eternity. If therfore we find perſons indifferent to the loſs of their being, and to the danger of endleſs miſery, it is impoſſible that this temper ſhould be natural. They are quite other men in all other reſpects; they feel the ſmalleſt inconveniences; they ſee them as they approach, and feel them as they arrive; and he who paſſeth days and nights in chagrin or deſpair, for the loſs of employment, or for

ſome imaginary blemiſh in his honour, is the ſame mortal who knows that he muſt loſe all by death, and yet remains without diſquiet, reſentment, or emotion. This wonderful inſenſibility with reſpect to things of the moſt fatal conſequence, in a heart ſo nicely ſenſible of the meaneſt trifles, is an aſtoniſhing prodigy, an unintelligible inchantment, a ſupernatural blindneſs and infatuation.

A man in a cloſe dungeon, who knows not whether ſentence of death is paſſed upon him, who is allowed but one hour's ſpace to inform himſelf concerning it, and that one hour is ſufficient, in caſe it have paſſed, to obtain its reverſe, would act contrary to nature and ſenſe, ſhould he make uſe of this hour not to obtain information, but to purſue his vanity or ſport. Yet ſuch is the condition of the perſons whom we are now deſcribing, only with this difference, that the evils with which they are every moment threatened do infinitely ſurpaſs the bare loſs of life, and that tranſient puniſhment which the priſoner is ſuppoſed to apprehend. Yet they run thoughtleſs upon the precipice, having only caſt a veil over their eyes, to hinder them from diſcerning it, and divert themſelves with the officiouſneſs of ſuch as charitably warn them of their danger.

Thus not the zeal only of thoſe who heartily ſeek God demonſtrates the truth of religion, but likewiſe the blindneſs of thoſe who utterly forbear to ſeek him, and who paſs their days under ſo horrible a neglect. There muſt needs be a ſtrange turn and revolution in human nature, before men can ſubmit to ſuch a condition; much more before they can have obtained an abſolute certainty, that there was no fear after death, but of falling into nothing, ought not this to be the ſubject rather of deſpair than of

jollity? And is not therefore the higheſt pitch of ſenſe leſs extravagance, while we want this certainty, to glory in our doubt and diſtruſt?

Paſcal's Thoughts.

THE SUBJECT CONTINUED.

THE late learned and ingenious George Adams,* in his "Lectures on Natural and Experimental Philoſophy," informs us in his introduction, that the plan of this work firſt occurred to him when he was in France and Switzerland, an eye witneſs to the zeal and induſtry with which principles were there propagated under the veil of philoſophy, that are ſubverſive of all order and religion.

It is evident, ſays he, from the works of theſe pretenders to philoſophy, that they inveſtigated nature only with a view to darken the mind, and prevent mankind from conſidering any thing as real but what the hand could graſp, or the coporeal eye perceive. For you find them continually embracing every opportunity to ridicule our belief in Moſes and the prophets, and cenſuring us for admitting the evidences, or believing the truths of revelation; though it is a revelation which juſtifies itſelf from the creation of the world, which declares every truth that a wiſe man would wiſh to hear; though it is ſupported by divine authority, and confirmed by all the aſſurances that human teſtimony can afford, or the rational mind require.

*A celebrated aſtronomer and mathematician, who has eminently diſtinguiſhed himſelf in the literary world by his ingenious publications. He died 1795.

Alarmed at what I ſaw, and what I read, it appeared to me of the utmoſt importance to contrive means effectually to repel notions ſo pernicious to mankind, and ſo repugnant to truth. I conceived, that the beſt method of defeating their deſtructive purpoſes, and depriving them of their baneful influence, would be by ſhewing, that they were neither friends to philoſophy, nor had any right to the title of philoſophers; that this end would be anſwered by exhibiting a ſyſtem of philoſophy, which ſhould point out their errours, and ſhew that no operation in nature would authorize the concluſions that they had attempted to deduce; that phyſics, properly underſtood, would ever go hand in hand with religion; and all its branches converge in God, the centre of all truth, the ſource of all perfection.

This ingenious author obſerves in his Lectures, that, if we inquire into the characters of the moſt noted infidels, we ſhall find them to have been men who exceeded their fellow creatures in nothing but arrogance and preſumption, and that infidelity, in general, is founded on an implicit faith in the writings and opinions of men of wanton and ſenſual minds. Yet theſe are the men who call our faith mean, and ſubmiſſion to revelation ſlavery, though yielded only to the higheſt evidence on matters of the greateſt moment.

Theſe men are very forward to tell you preciſely what God can or cannot do, he cannot work a miracle, cannot give a revelation, cannot guide the motions of a free agent, nor make ſuch a one impeccable, nor annex rewards to the aſſent of the mind, nor, &c. &c. For all theſe are contrary to the nature of things. If you aſk what things

but not between all ; we ſee a part, but not the whole ; we ſee ſome attributes and modes of things, but we do not ſee their intimate eſſence. Nature abounds in myſteries, of which we may have a certain knowledge, but no clear conception ; ſome are too large for imagination to graſp, ſome too minute for it to diſcern, others too obſcure to be ſeen diſtinctly, and others, though plainly diſcernible in themſelves, yet remain inexplicable in the manner of production, or appear incompatible with one another.

Adams' Philoſophical Lectures.

THE SUBJECT CONTINUED.

LEST it ſhould be objected, that the foregoing outlines of deiſtical characters are drawn by their profeſſed enemies, the following ſtriking deſcription of the infidel philoſophers, and their partizans, is extracted from the writings of the celebrated Rouſſeau, and is the more remarkable, as he himſelf was one of the moſt diſtinguiſhed chiefs of that philoſophy, which he ſo pointedly condemns.

Theſe philoſophers, ſays he, are haughty, affirmative, and dogmatical ; pretending to know every thing, and proving nothing ; laughing at each other ; and this common point appears to me to be the only one in which they are all right. Truth, ſay they, is never prejudicial to men ; I believe ſo too ; and this is, in my opinion, a great proof that what they teach is not the truth. One of the moſt familiar ſophiſms of the philoſophical party is, to oppoſe a people of ſuppoſed good philoſophers, to a peo-

ple who are bad chriſtians; as if a people of true philoſophers were more eaſy to make than a people of true chriſtians. It remains to be known, if philoſophy, at eaſe and upon the throne, would reſtrain the vain glory, intereſt, ambition, and little paſſions of man; and if it would practice well that lenient humanity which it extols with the pen. By theſe principles, philoſophy can do nothing good, which religion does not do ſtill better; and religion does many good things which philoſophy cannot do. Crimes committed among the clergy, as well as elſewhere, prove not that religion is uſeleſs, but that very few people have any. The ſolid authority of modern governments, and leſs frequent revolutions, are inconteſtibly due to chriſtianity; it has rendered governments themſelves leſs ſanguinary; this is proved by facts, on comparing them with antient governments. Religion, better underſtood, excluding fanaticiſm, has given more mildneſs to chriſtian manners. This change is not the work of letters; for wherever they have flouriſhed, humanity has not been more reſpected on their account; of which the cruelties of the Athenians, of the Egyptians, of the Roman emperours, and of the Chineſe, are ſo many proofs. What acts of clemency are the works of the goſpel. Were philoſophers in a ſituation to diſcover truth, who among them would intereſt himſelf in its behalf? Each of them well knows that his ſyſtem is not better founded than theſe of others; but he ſupports it becauſe it is his. There is not one of them, who, having found truth and falſehood, would not prefer the lie he had adopted, to truth diſcovered by another. Where is the philoſopher, who, for his own glory, would not deceive mankind. The eſſential point is to think differently

from others. With believers he is an atheiſt; with atheiſts he would be a believer.

Avoid thoſe who, under the pretence of explaining nature, ſow deſolating doctrines in the hearts of men; and whoſe apparent ſcepticiſm is an hundred times more affirmative and dogmatical than the decided tone of their adverſaries. Under the haughty pretence, that they only are enlightened, true, and ſincere, they imperiouſly ſubject us to their oppoſite deciſions, and pretend to give us, for real principles of things, the unintelligible ſyſtems of their own imaginations. Moreover, by overturning, deſtroying, and treading under foot, every thing reſpected by men, they deprive the afflicted of the laſt conſolation of their miſery, and take from the rich and powerful the only bridle of their paſſions; they ſnatch from the heart both the remorſe of crime and hope of virtue; and ſtill boaſt of being the benefactors of mankind.

Rouſſeau's Works.

SECTION XXI.

An Argument in Favour of Chriſtianity, from its Tendency to promote Science and Uſeful Learning.

MR. ADDISON remarks, that it happened very providentially to the honour of the chriſtian religion, that it did not take its riſe in the dark and illiterate ages of the world, but at a time when arts and ſciences were at their height, and when there were men who made it the buſineſs of their lives to ſearch after truth, and ſift the ſeveral opinions of philoſophers and wiſe men, concerning the duty, the end, and chief happineſs of reaſonable creatures.

The late celebrated George Adams obſerves, that it is obvious at this day, that arts and learning flouriſh in the higheſt degree, in thoſe countries only, which are enlightened by chriſtianity.* Religion is undoubtedly the ſun that gives light to the mind; the vital ſpirit that animates the human underſtanding to its higheſt achievements; though many have been indebted to it, without being ſenſible of their obligations, or without confeſſing

* The end of learning is to repair the ruins of our firſt parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may be the neareſt by poſſeſſing our ſouls of true virtue, which being united to the heavenly grace of faith makes up the higheſt perfection.——MILTON.

it; and others have turned againſt it that light which they borrowed of itſelf.

Dr. Ruſh* obſerves, that the ſublime and various objects of religion are calculated to expand the human intellects to their utmoſt limits, and impart to them a facility of action; we read that the face of Moſes ſhone when he deſcended from converſing with his Maker upon mount Sinai. The contemplation of the divine character and perfections is calculated to produce a ſimilar ſplendour in the human mind.

Addiſon's Evidences.—Adams' Lectures on Philoſophy.—Ruſh's Introductory Lectures.

* Profeſſor of the Inſtitutes of Medicine, and of Clinical Practice in the Univerſity of Pennſylvania; and a writer of great diſtinction on medical ſubjects. The intrepidity and benevolence which he diſplayed during the ſeveral ſeaſons in which peſtilence has prevailed in Philadelphia, deſerve the higheſt eulogium.

SECTION XXII.

Teſtimonies of Pagan Authors to the Truth of the Hiſtoric Facts recorded in the Scriptures.

PROFANE hiſtorians, who mention Moſes and his character, ſeem to be in part acquainted with his education, his military exploits, and his miracles, eſpecially thoſe plagues he brought on Egypt, and conſider him as a famous magician. He is univerſally conſidered by heathen authors as a great lawgiver, as is teſtified by Diodorus Siculus, who ſays, that Moſes received his laws from the God Jao, meaning Jehovah, which ſignifies exiſtence. His fine form and conſummate wiſdom are mentioned by Trogus Pompeius, and he takes notice of Moſes' ſucceſs againſt the Ethiopians, who had invaded the territories of Pharaoh. Trogus was the firſt of the Latin hiſtorians, and attributes the proſperous and flouriſhing circumſtances of the Jewiſh ſtate to a mixture of juſtice with religion in their government. He gives a high character of Joſeph, and mentions his being ſold by his brethren to foreign merchants through envy, who carried him into Egypt, where he ſoon became dear to the king. That Joſeph was the firſt who underſtood the interpretation of dreams, and foretold a famine many years before it happened, and preſerved Egypt, by adviſing the king to provide ſtores of corn againſt the time of need; and that there had been ſo much experience of the truth

of his anſwers, that they ſeem to be given rather by God than man.

Diodorus and Herodotus take notice of the terrible ſcourges brought on the Egyptians by Moſes. The former, who lived in the time of Julius and Auguſtus Cæſar, and wrote the hiſtories of Egypt, Perſia, Syria, &c. alſo mentions, that the Trogloditics, the indigenous inhabitants of the place, where Moſes croſſed the Red Sea, had a tradition from father to ſon, from their very early and remote ages, that once a diviſion of the ſea did happen there; and after leaving the bottom ſome time, the ſea again returned, and raged with great fury. This is the teſtimony of a heathen hiſtorian, not writing on the ſubject of revelation, but merely ſpeaking of the country, the hiſtory of which he was writing, and recording the knowledge he had obtained of the natives.

Grotius on the Truth of the Chriſtian Religion.—Boudinot's Age of Revelation.

THE SUBJECT CONTINUED.

PROFANE hiſtory abundantly teſtifies that there was ſuch a perſon as Jeſus Chriſt. It records the tranſactions of his life, and many diſtinguiſhing traits of his character. The appearance of a wonderful ſtar at Chriſt's nativity is mentioned by Pliny, in his natural hiſtory, under the name of a bright comet. Dion, in his life of Octavius Cæſar, mentions the murder of the babes of Bethlehem; and Macrobius, another hiſtorian of early date, and a heathen, ſays that Herod the king ordered to be ſlain in Syria, by

which the Romans often mean Judea, ſome children that were under two years old, among whom he included his own ſon. Celſus* relates, that our Saviour had been into Egypt. Celſus, alſo, with Julian, Porphyry,† and Hierocles, all mortal enemies to chriſtianity, acknowledge that Chriſt wrought miracles, out of the ordinary courſe of nature, though they aſcribe them to the power of magic.

Phlegen, who lived in the ſecond century, atteſts, that our Saviour foretold many events, which took place according to his predictions; and that when he was crucified, there was a preternatural darkneſs, and a great earthquake. Juſtin Martyr aſſerts, that Pontius Pilate, in a letter to his ſovereign, gave an account of this event; and the extraordinary circumſtances which attended it. Another profane hiſtorian, who lived ſeventy years after the crucifixion of Chriſt, ſays, Chriſt was worſhipped as a God among chriſtians; that they would rather ſuffer death than blaſpheme him; that they received a ſacrament, and by it entered into a vow of abſtaining from all ſin and wickedneſs.

Addiſon's Evidences.

* Celſus was a virulent enemy to chriſtianity, who lived in the ſecond century. He produces many paſſages out of the goſpels, and though he mentions theſe things only with a deſign to ridicule them, they furniſh us with an inconteſtible proof that the goſpels were then extant.

† Porphyry was a famous heathen philoſopher, who lived in the third century, and wrote againſt the chriſtian religion. He aſſerted, that our Saviour had the power of curing the poſſeſſed with devils, and deſtroying their dominion wherever he came.

SECTION XXIII.

Teſtimonies of Jewiſh Writers reſpecting Chriſt, and the Deſtruction of their Temple and Worſhip according to his Predictions.

THAT Jeſus Chriſt was crucified and raiſed from the dead, is a fact acknowledged by Joſephus, the famous Jewiſh hiſtorian, who was never thought to be friendly to the chriſtians. Speaking of Chriſt, he ſays, "He was ſeen alike again, the third day after his crucifixion, as had been foretold by ſeveral prophets."*

Both Jewiſh and heathen writers relate the deſtruction of the Jewiſh nation, according to Chriſt's prediction. Maimonides, a Jewiſh writer, ſays, that Turnus, captain of the army of Titus, did with a ploughſhare, tear up the foundations of the temple. And then was fulfilled an antient prophecy, "Therefore ſhall Zion for your ſake be ploughed as a field, and Jeruſalem become heaps, and the mountain of the houſe as the high places of the foreſt." Micah iii. 12.

H. Taylor in Ben Mordecai, ſpeaks the language of many a Jewiſh convert to the goſpel, when he ſays that among the many proofs of the truth of the chriſtian religion, the evidence which ariſes from the perpetual correſpondence between the two revelations, is not the leaſt; the

* Vol. III. book 17. p. 131.

one of which is a plain counter part to the other. One, the ſeal or type; the other, the impreſſion or antitype, anſwering to it in a thouſand particulars. But this internal proof will not be apprehended in its full force, by thoſe who are not ſatisfied of the divine original of both. But when the divinity of them is once acknowledged, there appears in almoſt every chapter of the New Teſtament, ſome hint, reference, or doctrine, which either explains, or fulfils, or farther continues, or confirms the ſame ſcheme of Providence, which we learn from our own ſcriptures, in a conſiſtent, intelligible, and very extraordinary manner.

SECTION XXIV.

Teſtimony of Deiſtical Writers to the Diſtinguiſhing Excellence of Chriſtianity.

MEN of genius and learning, who have unfortunately embraced the pernicious ſyſtem of infidelity, have, in general, acknowledged the ſuperiour morality which chriſtianity inculcates. Among others, the celebrated Rouſſeau, whoſe originality of genius, and ſtriking manner of expreſſion, have been ſo juſtly admired, has paſſed the higheſt eulogy on the excellence of the goſpel, and the character of its divine founder, in the following remarks, which are extracted from his writings.

On the GOSPEL.

This divine book, the only one neceſſary to a chriſtian, and the moſt uſeful of all to thoſe who are not, only requires being meditated, to inſpire the ſoul with love to its author, and a deſire to accompliſh his precepts. Never did virtue ſpeak in more perſuaſive language! Never did the moſt perfect wiſdom explain itſelf with ſo much energy and ſimplicity! It is impoſſible to read without feeling ourſelves the better for the peruſal. The majeſty of the language ſurpriſes me; the holineſs of the goſpel ſpeaks to my heart. Obſerve the books of the philoſophers, with all their pomp, how inſignificant do they appear, in compariſon with this? Is it poſſible that a book, which is at once ſo wiſe and ſublime, ſhould be the work of

man? Is it poſſible that he whoſe hiſtory it contains, ſhould himſelf be *a mere man?* Is the ſtyle that of an enthuſiaſt, or an ambitious ſectary? What ſweetneſs, what purity of morals! What affecting graces in his inſtructions! What elevation in his maxims! What profound wiſdom in his diſcourſes! What preſence of mind, what ingenuity and juſtice in his replies! What command of his paſſions! Where is the man, where is the philoſopher, who could act, ſuffer, and die without weakneſs, and without oſtentation? When Plato drew the character of his imaginary juſt man, overwhelmed with all the ignominy of vice, and entitled to all the rewards of virtue, he painted every trait of our ſaviour Jeſus Chriſt. The reſemblance was ſo ſtriking that all the fathers felt it, it was impoſſible to be deceived by it.

How prejudiced, how blind muſt he be, who could dare to compare the ſon of Sophronius with the ſon of Mary. What a difference between them. Socrates, dying without ſorrow, without reproach, eaſily ſuſtained his character to the end, and if his eaſy death had not reflected credit on his life, it is dubious whether Socrates, with all his intelligence, was better than a ſophiſt. He deviſed, they ſay, a ſcheme of morality; others, before him, had put it in practice. He only ſaid what they had performed. He only compoſed precepts from their example. Ariſtides was juſt before Socrates deſcribed juſtice. Leonides died for his country, before Socrates made patriotiſm a virtue. The Spartans were ſober before Socrates praiſed ſobriety; and before he applauded virtue, Greece abounded with virtuous men. But from whence among his people did Jeſus draw the morality ſo

pure and elevated, of which he alone gave the precept and example? In the centre of the moſt furious fanaticiſm, meaning Judea, did he make the voice of the moſt exalted wiſdom heard, and the ſimplicity of the moſt heroic virtues honoured the loweſt of all the people. The death of Socrates, quietly moralizing among his friends, is the eaſieſt that could be deſired; that of Jeſus, expiring in torments, injured, inſulted, and curſed by a whole people, the moſt terrible that could be dreaded. Socrates, taking the poiſoned cup, bleſſes thoſe who preſented it to him weeping. Jeſus, in the anguiſh of his torments, prays for his exaſperated tormentors. If the life and death of Socrates ſpeak a philoſopher, the life and death of Jeſus mark a God. It has been argued, that the hiſtory of the goſpel was a deſigning invention. It is not thus that people invent; and the actions of Socrates, which were never diſputed, were leſs powerfully atteſted than thoſe of Jeſus Chriſt. Upon the whole, it is raiſing difficulties without deſtroying the fact. It is much more incredible, that many men ſhould have agreed together to form the book, than that one alone ſupplied the ſubject. Never have we met, in any Jewiſh writers, ſuch a ſtyle, ſuch a moral; and in the goſpel, the characters of truth are ſo great and ſtriking, that the inventor would be more wonderful than even the hero.

The principles of chriſtianity form an univerſal religion, which has nothing excluſive, nothing local, nothing that is more adapted to one people than another. The divine author, embracing equally all men in his boundleſs charity, came to remove the barrier between nation and nation, and to reunite the human race in one community of

brethren. Acts, x. 5. 35. Such is the true ſpirit of the goſpel.

I know not why the fine morality of our books ſhould be aſcribed to the progreſs of philoſophy; the morality drawn from the goſpel was chriſtian before it was philoſophical. The precepts of Plato were frequently very ſublime, but how erroneous are they ſometimes, and how far do not thoſe errours extend. As to Cicero, it is poſſible to believe that without Plato he would have deviſed his offices. The goſpel alone, with reſpect to the moral, is always ſure, always true, and always like itſelf.

Beauties of Rouſſeau.

THE SUBJECT CONTINUED.

FREDERICK III. king of Pruſſia, freely owns the purity and excellence of the morality of Chriſt, and the amiable tenour of his whole doctrine; but he inſiſts that his religion has undergone the fate of all ſublunary things, and has been corrupted. Hence he makes the following remarks on the "Syſtem of Nature," a celebrated deiſtical performance.

But let us proceed to the article, which relates to religion. We may accuſe the author of poverty of underſtanding, and eſpecially of ill addreſs, becauſe he calumniates the chriſtian religion, by imputing to it faults which it has not. How can he ſay with truth, that this religion is the cauſe of all the miſeries of the human race. To expreſs himſelf with juſtice, he might have ſaid ſimply, that the ambition and intereſt of man had ſeized on the

pretext of this religion to trouble the world and gratify their paſſions. What is there upon honour to diſapprove in the morality contained in the decalogue? If there was in the goſpel, only this ſingle precept, "*Therefore all things, whatſoever you would that men ſhould do to you, do you even ſo to them,*" we ſhould be obliged to acknowledge that theſe few words contain the quinteſſence of all morality; and were not the forgiveneſs of injuries, charity, and humanity, preached by Jeſus in his excellent ſermon on the mountain? He ſhould not have confounded the law with the abuſe; things written with things that are practiced; the genuine chriſtian morals with thoſe which the prieſts have degraded. How then can he charge the chriſtian religion itſelf with being the cauſe of depravation of morals? But the author might accuſe the eccleſiaſtics with ſubſtituting faith to the virtues of ſociety, external ceremonies to good works, frivolous expiations to the remorſe of conſcience, the indulgencies which they ſell, to the neceſſity of reformation. He might reproach them, with abſolving from oaths, of conſtraining and tyrannizing conſciences. Theſe criminal abuſes deſerve that we ſhould oppoſe ſuch as introduce, as well as thoſe who authorize them.

Poſthumous Works of Frederick III. King of Pruſſia.

THE SUBJECT CONTINUED.

It is related, that one day Mr. Beauzet, a member of the French academy, went to ſee Diderot, one of the

champions of infidelity, and found him explaining a chapter of the goſpel to his daughter, as ſeriouſly, and with the concern of the moſt chriſtian parent; Mr. Beauzet expreſſed his ſurpriſe. "I underſtand you," ſaid Diderot, "but in truth where could I find, or what better leſſon could I give her?"

Barruel's Hiſtory of Jacobiniſm.

D' Alembert, another French infidel, ſpeaks reſpectfully of Jeſus Chriſt, deſcribes him as a philoſopher and reformer; the foe of ſuperſtition and perſecution; one who taught benevolence and juſtice; and who reduced all law to the love of our neighbour, and the adoration of God in ſpirit and truth. Such, he ſays, was the primitive ſtate of chriſtianity, which is now ſadly debaſed. He gives it as his decided opinion, that reducing it to its primitive ſtate, would be rendering eſſential ſervice to mankind.

Lord Bolingbroke, a celebrated Engliſh deiſt, obſerves, that, ſuppoſing chriſtianity to have been an human invention, it has been the moſt amiable invention that ever was impoſed on mankind for their good; that chriſtianity, as it came out of the hand of God, was a moſt ſimple and intelligible mode of belief, worſhip, and manners; and that the goſpel is in all caſes one continual leſſon of the ſtricteſt morality, of juſtice, of benevolence, and of univerſal charity. *Bolingbroke's Works.*

Gibbon, the celebrated deiſtical hiſtorian, has obſerved, that "the chriſtian religion contains a pure, benevolent, and univerſal ſyſtem of ethics, adapted to every duty, and every condition in life."

Hiſtory of the Decline and Fall of the Roman Empire.

SECTION XXV.

The Hiſtorical Evidences for the Genuineneſs, Truth, and Divine Authority of the Scriptures, do not Diminiſh from Age to Age, but it may be preſumed that they rather Increaſe.

IT is ſometimes alleged as an indirect objection to the chriſtian religion, that the evidence for facts done in former times diminiſhes with the diſtance of time and place, and conſequently that the evidence of the truth of chriſtianity will be ſo inconſiderable as not to claim our aſſent, even allowing that it does ſo now. To this I anſwer,

Firſt, That printing has ſo far ſecured all conſiderable monuments of antiquity, as that no ordinary calamities of wars, diſſolutions of governments, &c. can deſtroy any material evidence now in being; or render it leſs probable in any diſcernible degree, to thoſe who ſhould live five hundred or a thouſand years hence.

Secondly, As many new evidences and coincidences have been diſcovered in favour of the Jewiſh and chriſtian hiſtories, ſince the three great concurring events of printing, the reformation of religion in theſe weſtern parts, and in the reſtoration of letters, as in ſome meaſure to make up for the evidence loſt in the preceding times, and ſince the improvement in the hiſtorical evidence is likely to contin-

ue, there is reaſon to hope that they will grow every day more and more irreſiſtible to all candid inquirers.*

Thirdly, That it is our buſineſs to weigh carefully the evidence which appears at preſent, leaving the care of future ages to Providence; and that the prophetical evidences are manifeſtly of an increaſing nature.

Hartley on the Chriſtian Religion.

* A late writer obſerves, that, "As the laſt century is remarkable for having furniſhed an unprecedented number of attacks on revealed religion, through the medium of ſcience, ſo it is no leſs remarkable for having diſcovered much ſupport to revelation, from the inquiries of philoſophers, and the obſervations of travellers. Many of the diſcoveries made in mechanical and chemical philoſophy, during this period, have ſerved to illucidate and confirm various parts of the chriſtian ſcriptures. Every ſober and well directed inquiry into the natural hiſtory of man, and of the globe we inhabit, has been found to corroborate the Moſaic account of the creation, the fall, the deluge, the diſperſion, and other important events recorded in the ſacred volume. To which we may add, that the reports of voyagers and travellers have no leſs remarkably ſerved to eluſtrate the ſacred records, and to confirm the faith of chriſtians. Never was there a period of the ſame extent, in which ſo much in favour of revelation were drawn from the inquiries of philoſophy, as that of the eighteenth century; nor was it ever rendered ſo apparent, that the information and the doctrines contained in the ſacred volume, perfectly harmonize with the moſt authentic diſcoveries, and the ſoundeſt principles of ſcience."

Millers' Retroſpect of the Eighteenth Century.

END OF THE SECOND PART.

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ERRATA.

In page 76, the *reference* to the ſecond note ſhould be placed at the end of the ſentence, " He ordered his profane and indelicate writings to be burnt."

P. 78 for *ſinner*, read *Saviour*, and for *this*, read *thy*.

P. 80, for *literally*, read *liberally*.

P. 307, for *he*, read *ſhe*.

FINIS.

DEC 7 - 1971